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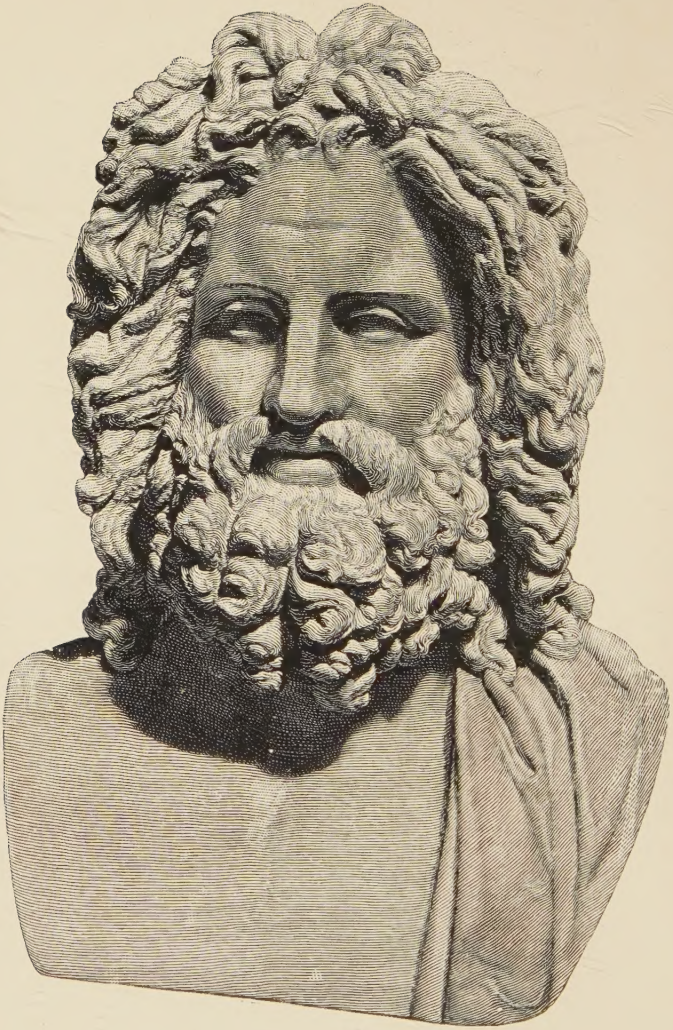

ZEUS, OR JUPITER.

FROM A BUST IN THE VATICAN MUSEUM.

PLATE I.

HERA, OR JUNO.

FROM A STATUE IN THE VATICAN MUSEUM.

PLATE II.

ATHENE, OR MINERVA.

FROM A STATUE AT FLORENCE.

PLATE III.

APOLLO.

HEAD OF THE SO-CALLED APOLLO BELVEDERE, IN THE VATICAN MUSEUM.

PLATE IV.

ARES, OR MARS.

FROM A STATUE AT ROME.

PLATE V.

DIANA AS HUNTRESS.

FROM A STATUE IN THE VATICAN MUSEUM.

PLATE VI.

P. OVIDII NASONIS

CARMINA SELECTA

SELECTIONS FROM OVID

WITH

An Introduction, Notes, and Vocabulary

BY

FRANCIS W. KELSEY

UNIVERSITY OF MICHIGAN

NINTH EDITION

ALLYN AND BACON

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PREFACE.

THIS volume has been prepared with especial reference to the needs of students who begin the reading of Latin poetry with Ovid. The Selections, with a few exceptions, are short, and complete in themselves. It is hoped that a considerable number of them will be found suitable for sight-reading. In some instances the length of the more extended selections has been reduced by the omission of lines or passages of unusual difficulty or unequal interest. The text follows the readings of Riese or Merkel, with the change of a word or two occasionally, in order to make the beginning of a selection more intelligible in the absence of the context.

So many teachers now recommend the study of mythology along with the first reading of Latin poetry, that it has been thought best to present, in the Introduction, a brief outline of both the Greek and the Roman mythologies. It is certainly desirable that students at the outset should learn to distinguish between the native and the foreign mythological conceptions which they meet with in the Roman poets; and it is no less important that they should gain some idea of the subject as a whole, as well as of its significance in relation

to the religion, life, literature, and art of the ancients. For further reading, a list of books treating of the classical mythology is given on page 297.

The Notes are elementary; at the same time, they aim to suggest a poetic interpretation of our author. There is no reason why verse so simple and flowing as that of Ovid may not be read and appreciated as poetry from the beginning. The illustrations are intended to be helpful in the elucidation of both text and introduction.

In the preparation of the Outline of Mythology the editor was most indebted to Preller's "Griechische Mythologie" and "Römische Mythologie," and Lang's "Myth, Ritual, and Religion." In writing the Notes, the editions of the Fasti by Hallam and Paley, of the Tristia by Owen, of the Ibis by Robinson Ellis, and of the Metamorphoses by Haupt and Siebelis, were perhaps oftenest consulted. Thanks are due to Assistant Professor J. C. Rolfe and Mr. W. K. Clement, of the University of Michigan, for valuable assistance in revising the proofs of the Notes and Vocabulary.

FRANCIS W. KELSEY.

Ann Arbor, Michigan,
Sept. 15, 1890.

NOTE TO EIGHTH EDITION.

The references in the notes of this volume to the grammars of Allen and Greenough and Harkness have been changed to conform to the latest editions of these grammars.

F. W. K.

Ann Arbor, June 1, 1906.

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INTRODUCTION

I. OVID AND HIS WORKS.

i. Life of Ovid.

Publius Ovidius Naso was born March 20, B.C. 43. His birthplace was Sulmo, now Solmona, a provincial town romantically situated in the mountainous territory of the Peligni, seven miles from Corfinium, and about ninety miles east of Rome. He belonged to an old family of the equestrian rank, his father being a man of considerable wealth.

His parents intended that both he and his brother, a year older than himself, should fit themselves for public life. With this end in view, the two boys were taken by their father to Rome and placed under the best teachers of the time. Their training was chiefly rhetorical, consisting in the composition and delivery of argumentative or hortatory speeches upon fictitious themes.

For these exercises the brother early showed a marked proficiency; but Ovid found argument irksome, and soon revealed a decided bent for poetical composition. In vain his father, a man of a thoroughly practical turn of mind, tried to dissuade him from verse-making, often saying, "Why dabble with so useless a pursuit? Even Homer left no property!" Of their own accord, the poet tells us, his words ran into metre, and whatever he tried to write became verse. According to the testimony of the rhetorician Seneca, who

heard Ovid declaim, his oratorical efforts were not without merit, although his discourse resembled "loose poetry." This training in declamation afterwards left many traces in the poet's verse.

After the loss of his brother, who died at the age of twenty, Ovid continued his studies at Athens, where he mastered the Greek language. Later, he travelled extensively in Asia Minor and Sicily. Finally settling at Rome, probably at the age of twenty-three or twenty-four, he appears to have made some effort to devote himself to practical affairs. He held several unimportant public offices, apparently in rapid succession. But neither health nor inclination suffered the young man to apply himself very closely. He had no ambition to excel in law or in politics. Light-hearted, imaginative, impressible, he was soon drawn into the vortex of the brilliant but dissolute society of the Capital.

Rome was now no longer the home of heroes, of men summoned from the field to the senate-house, who despised luxury and display in comparison with firmness and uprightness of character. Fashion as well as authority now centred about the Emperor Augustus. Absolutism had shut off many avenues of advancement formerly open to the ambitious, and had lessened the sense of political responsibility resting upon the upper classes. The rapid and often dishonorable accumulation of fortunes in the unsettled state of society resulting from civil strifes, greater familiarity with oriental luxury and vices, the very reaction from the strain of continual wars to a condition of undisturbed peace, — these and other causes led to an extravagance of social dissipation at Rome, in the days of the Early Empire, the like of which has rarely been seen.

Into this gay and frivolous life Ovid drifted. He soon numbered among his friends many of those prominent at the

Capital. He sought especially the acquaintance of poets. Supported by his patrimony and thus relieved from the necessity of labor, whenever the impulse moved him he wrote. His poetic powers at first, not unnaturally, expended themselves on subjects congenial to the society in which he moved. He published a group of productions the central thought of which was love, — not love as revealed in home-life, but judged according to the low standard of the age. Later, encouraged by the success of these earlier efforts, he freed himself somewhat from the associations of former years, and attempted more serious themes. Ovid was twice married, twice speedily divorced. His third marriage was more happy, and remained unbroken till death.

To the pleasure-loving poet, years had passed quickly and merrily by. But in a moment all was changed. Without a word of warning, in the year 8 A. D. an order came from the Emperor Augustus directing him to leave Rome at once, to take up his abode at Tomi, a dreary Roman outpost on the Black Sea, near the mouths of the Danube. His property was not confiscated, but the sentence amounted to perpetual exile.

The cause of the decree of banishment is not known. The reason assigned was the impropriety of certain of Ovid's love-poems, which, however, had been published at least ten years before and in reality were no worse in their tendencies than other similar productions of the time. The real reason, hinted at by Ovid in several poems, was evidently some ground of private offence which Augustus had against him, the nature of which can only be conjectured. It seems not unlikely that the poet had unwittingly witnessed something which if known might compromise some member of the royal family, and that he was relegated to Tomi to get him out of the way.

But whether he was banished justly or unjustly, his lot was pitiable. Past the age of fifty — the air of joyous Rome his very life — past the time when men are able easily to adapt themselves to new surroundings, he found exile well-nigh unendurable. Tomi had been recently colonized, and was frequently attacked by hostile tribes, so that it was in constant danger and unrest. The few Romans there were rough and uncultured, the natives uncouth barbarians, the climate severe, all comforts lacking.

As verse had been the spontaneous expression of the poet's joys, so now it became the vehicle and solace of his troubles. He addressed many poems to his friends at Rome, begging them to use their influence in securing his pardon. His wretched plight even touched the natives, who in their rude way did him kindnesses. He in return composed a poem for them in their own language, which pleased them greatly. So long as Augustus lived, the poet was buoyed up by some hope of recall. But when the implacable Tiberius came to the throne, even this hope faded away. For nearly three years still the poet lived on in sadness; then died, in 17 A. D., and was buried near Tomi.

The character of Ovid was not one of great strength, nor one of great weakness. Fond of pleasure, he yet knew when to check indulgence and retain his self-control. His nature was sensitive, yet not so intense as to be carried away by passion or sympathy into self-forgetfulness. Whether in love or in anger, he was always himself. He was a kind-hearted, affable Roman gentleman.

Ovid has been criticised for the spirit in which he bore his exile. His ceaseless complaints of his hard lot, his adulation of Augustus, even though inspired by hope of pardon, and his constant supplication of friends to intercede for him, have

often been condemned as unmanly. He was certainly not of heroic mould. If he had been, his poetry would have lacked that ease and grace which distinguish him above every other Roman poet. We should remember, too, that the Poems of Exile were written at intervals, during a period of eight or nine years; and hence, being received at Rome at different times, must have produced a far different impression from that left upon us, who have them all together and may read the whole collection at a sitting. They were composed also fully as much to relieve the poet's own feelings as to move his friends. In laudation of Augustus, he simply conformed to the fashion of the time. If Vergil and Horace could sing of the Emperor as a god upon earth, Ovid certainly should not be brought to task for fulsome praise at a time when his very life hung trembling in the Emperor's power. Though we may not admire Ovid in exile, we can well understand how, torn from his home, his wife, and all earth held dear, condemned to languish in an inhospitable clime without a single congenial companion, he pined away, and finally died broken-hearted.

ii. The Works of Ovid.

The works of Ovid now extant may best be considered in three groups, — Love-poems, Mythological poems, and Poems of Exile. The love-poems were written in the earlier period of his life, the mythological poems in middle life, the poems of exile when the poet was languishing at Tomi.

1. Love-Poems.

Amores, 'Loves.' In three books, containing in all forty-nine miscellaneous short poems, chiefly of an amatory character.

Epistulae, or *Heroides*, 'Epistles.' A collection of fictitious love-letters in elegiac verse, supposed to have been written by personages of the heroic age to their absent lovers. Twenty-one of these epistles are extant, of which certainly one, and perhaps six, were composed not by Ovid himself, but by some imitator. Among the best-known epistles are those of Penelope to Ulysses, Dido to Aeneas, Ariadne to Theseus, and Medea to Iason.

De Medicamine Faciei, 'On Face-cosmetics.' A fragmentary poem of a hundred lines, addressed to the ladies and recommending certain preparations for beautifying the complexion.

Ars Amatoria, 'Art of Love.' In three books, discussing ways of winning and retaining the affections.

Remedia Amoris, 'Love-cures.' A treatise on the best means of conquering an unreciprocated affection. This poem and the preceding reflect the luxury and vice of the time, and are ill-suited to modern taste.

2. Mythological Poems.

Fasti, 'Calendar.' In six books, one for each month, from January to June inclusive. Among the Romans all holidays, and many other days, were associated with traditions connected with the founding or history or religious observances of the City. In his 'Calendar' Ovid treats the days of each month in their order, relating the myths and legends suggested by them, and introducing some astronomical knowledge. The subject, ordinarily far from interesting, under the poet's hands becomes full of spirit and attractiveness. It is probable that Ovid intended to carry the 'Calendar' through the remaining months of the year, but was prevented by his banishment. The poem as it stands received its final revision at Tomi. Parts of it are unexcelled, in literary finish, by any of the poet's other works. The explanations given in regard to early Roman rites and legends are of prime importance to students of Roman history or antiquities.

Metamorphoses, 'Transformations.' In fifteen books. This poem is the best known of Ovid's works, and, despite some blemishes of style, deservedly ranks as a masterpiece. The poet had scarcely finished it when the sentence of banishment fell upon him, and in a fit of desperation he burned the manuscript. Fortunately some of his friends had copies, so that the poem was not lost to the world.

The purpose of the Metamorphoses is to set forth the changes of form which were related as having taken place, through supernatural agencies, from the beginning of the world down to the poet's own time. The poem opens with the evolution of the world from primal chaos. It closes with the apotheosis of Julius Cæsar, the fabled transformation of

that greatest of all the Romans into a star. Between these two limits the poet has woven into a continuous and pleasing narrative, in a kind of chronological order, two hundred and sixteen stories of change. Though having gathered his material from all sources, he has so skilfully inwrought the whole that the connection between the different tales rarely appears forced. Thirteen of the fifteen books treat chiefly of the Grecian myths, the remaining two of the Italian. Taken as a whole, the Metamorphoses is a fairly complete compendium of the ancient mythology. Apart from its literary charm, it is of great value as throwing light upon many peculiar notions of the Greeks and Romans.

3. Poems of Exile.

Tristia, 'Sorrows.' In five books, containing an extended appeal to Augustus for a less intolerable place of exile, and forty-nine shorter poems, pervaded by melancholy reflections and presenting in many lights the hardships and wretchedness of the poet's life at Tomi.

Ibis, 'Ibis.' So named from an Egyptian wading-bird noted for its uncleanness. This enigmatical poem is an invective directed against some enemy, whose name is withheld, but who appears to have made an effort to ruin Ovid's reputation at Rome after he was banished. It calls down upon the head of the offender all the curses known to the language of mythology as well as of passion. Ovid appears to have borrowed both the idea and the title of the poem from the Greek poet Callimachus.

Epistulae ex Ponto, 'Letters from Pontus,' or 'Letters from the Black Sea.' In four books, containing forty-six letters addressed to acquaintances and relatives at Rome, imploring

their intercession with the Emperor on the poet's behalf, and filled with the most pitiable complaints.

Halieutica, 'Fishery.' A prosy fragment on the fish of the Black Sea, showing a marked decline in the poet's powers.

Besides these works, Ovid wrote a tragedy called *Medēa*, which was much praised by ancient critics, but unfortunately is now lost.

FORTUNA AND MERCURY.

FORTUNA, WITH A CORNUCOPIA AND WITH A STEERING-PADDLE RESTING ON A BALL; MERCURY, HAVING IN HIS LEFT HAND THE CADUCEUS, IN HIS RIGHT HAND A MONEY-BAG. FROM AN ANCIENT WALL-PAINTING.

iii. Ovid as a Poet.

In his poetry as in his life, Ovid was the child of his age. Brilliant, plastic, versatile, an enthusiast, he found life merry or sad, bad or good, and as it impressed him at the time he reflected it in his writings. He was a man of the world, and so far neither better nor worse than the great majority of those with whom he associated. But he differed from them in the possession of poetic genius, capable of producing works of rare beauty and power.

His poetry is therefore, first of all, society poetry, *vers de société*, not because limited in its choice of subjects to matters of common talk, but because the poet's point of view at all times is that of the drawing-room or the dinner-table, — the tone of his poetry that of the cultivated social life of his time. Whether he is treating of matters grave or gay, religious or secular, mythical or real, the same lightness of tone, the same facile touch, are everywhere noticeable.

This characteristic of Ovid is especially noticeable in his handling of mythological subjects. What the Romans really thought about their gods and heroes will be discussed further on. Up to this time poetic tradition had still kept the divinities above the level of common life, treating them with appropriate formality and reserve, even in the relations most akin to those of humanity. Ovid, on the contrary, introduces deities of all ranks, from Jupiter down, — the whole range of heaven-dwellers, in fact, — as gentlemen and ladies accustomed to good society, whose jealousies, intrigues, loves, and bicker-

ings read very much like a modern novel. Ovid was a romancer as well as poet.

This nonchalant presentation of the characters and myths of the old religion could hardly fail to please the poet's free-thinking contemporaries, and was one of the principal reasons why his works immediately became popular. He had touched a responsive chord. The light handling of mythological personages, once attempted successfully, naturally did not stop. The same spirit which inspired Ovid led the witty Lucian, a century later, to make the gods and goddesses objects of the keenest satire and ridicule.

Ovid well illustrates the saying that "the poet is born, not made." In no other Roman poet was the inborn tendency to versification so marked and so irresistible. With him verse was the natural mode of expression. When a youth he often wrote verses for his own amusement, then wisely committed his careless scribblings to the flames. This ease of poetic composition, however, had its corresponding dangers. It led the poet at times into diffuseness and looseness of expression, and made the work of careful revision and criticism irksome. But when we compare the amount Ovid wrote with that of the other Roman poets, we are surprised to find that the average quality is so excellent. Ovid left more than twice as many lines as Vergil, four times as many as Horace or Lucretius, eight times as many as Propertius, and more than fifteen times as many as Catullus or Tibullus. In so voluminous a writer it is remarkable that dull lines are not more common than they are.

The poetry of Ovid is highly imaginative, and, judged by the standards of the times, full of originality. Like all Roman writers, he drew both his inspiration and his ideas largely from the Greek literature. He also borrowed freely

from his predecessors in his own tongue. His originality showed itself both in the bold and vigorous handling of old themes, and in the new life which he put into everything he touched. His poetic taste was much influenced by his early training in rhetoric and oratory. This is apparent especially in the adroit and eloquent pleadings put into the mouths of various characters in his poems, in the declamatory tone of several of the Poems of Exile, and in the often graceful and elegant transitions by which the stories in the Metamorphoses are knit together.

According to the common classification, Ovid's poetry was partly lyric, principally didactic. The Metamorphoses, usually considered didactic, possesses so great unity of subject and continuity of action that it may almost be ranked as an epic.

Ovid's manner of expression is usually simple and flowing. His verse is often pathetic, never intense; sometimes elevated, never sublime; abounding in humorous turns, frequently with touches of delicate irony. It is marred now and then by the introduction of incongruous ideas or images, by detailed descriptions where more should be left to the imagination of the reader, and by the repetition of ideas or phrases, intended to heighten the effect but sometimes weakening it.

Yet Ovid is one of the most entertaining of poets. He seems always to be standing in a relation of easy familiarity with the reader. He is never in haste; always fond of a digression, he is sometimes led to sacrifice the dignity of his narrative for the sake of a clever turn; grave passages are now and then interrupted by misplaced pleasantry. But this free and easy style on the whole adds the charm of freshness to his verse, and makes it seem imbued with the modern

spirit. From this point of view, in contrast with the stately forms of expression generally used by Greek and Roman writers, the manner of Ovid has justly gained for him the characterization, "the most modern of the ancients."

The influence of Ovid upon modern literature has been very great. The early Italian writers in particular give evidence of intimate acquaintance with his works. In the most creative periods of English literature he was more widely read and appreciated than at present. The writings of Spenser, Shakespeare, Milton, Dryden, Addison, Pope, and their contemporaries, are full of Ovidian reminiscences. In those days Ovid was preferred to Vergil and Horace. To-day, when critical and scientific tendencies are paramount in literature, the highly finished poetry of Horace and Vergil is more popular than the more imaginative but less delicate verse of our poet.

To modern artists Ovid has suggested more themes for artistic treatment than any other ancient writer. Collections of paintings and engravings everywhere are full of mythological or romantic scenes, recalling his word-pictures. Not merely the humbler artists, but more than one of the great masters, have consecrated their genius to setting forth his conceptions.

Unlike either Catullus or Horace, who made use of a great variety of metres, Ovid limited himself to two verse forms. He uses the dactylic hexameter in the Metamorphoses and the Halieutica, and the elegiac distich, consisting of a hexameter line followed by a pentameter, in his other works. The elegiac verse was ordinarily used only in poems of a tender or plaintive cast. Ovid, however, finding it easier to handle than the hexameter, adopted it as the metre of didactic as well as lyric productions, using it even in the

'Calendar.' His versification is less polished than that of Horace or Vergil, but is uniformly smooth and musical. He brought the elegiac verse to its greatest perfection, and gave to the hexameter a lightness and freedom of movement unattained by any other Roman poet. His verses more than any other have been set as models for the writing of elegiacs in English and continental schools.

THE DAWN — *MATUTA, AURORA, EOS*

FROM A WALL-PAINTING AT HERCULANEUM.

II. THE GREEK AND THE ROMAN MYTHOLOGY

i. Of Mythology in General.

A myth is a fictitious story, usually explaining some real or imagined mystery and involving the action of a supernatural agency. A myth thus differs from a fable, which is a fictitious story designed to convey or illustrate some moral teaching. In the broadest sense of the term, mythology includes the consideration of all myths of all peoples, together with inquiry into their interpretation, origin, and influence. But we may speak also of the mythology of any tribe or people taken by itself, as the Greek mythology, the mythology of the Fiji Islanders.

Especially in considering the beliefs of ancient peoples, mythology should be carefully distinguished from religion. The former deals with myths as matters of intellectual acceptance, or current report; the latter, only so far as they affect the relations of man with the Divine, or give direction to the forms of worship. A myth which inspires a religious sentiment becomes a superstition.

The beliefs of all savage and partially civilized peoples contain a mythological element. In some cases, as in that of the Bushmen, this is of the crudest and most fragmentary character. In others, as among the ancient Chaldaeans and Peruvians, there is a great body of myths, often elaborated into a kind of system. Where myths are found current among nations advanced in civilization, such as the Greeks

and Romans, there is abundant evidence to prove that they are a survival from an earlier and ruder period.

Among the myths of all peoples there is a marked similarity. This may be accounted for on the supposition either that myths are everywhere the outgrowth of the same causes, and are developed in the same stage of human progress, or that certain mythical conceptions became prevalent in the remote time before the race was dispersed from a common centre, and were carried thence to every part of the earth. For at least one great branch of the human family, — the Indo-European, — the distribution of myths from a common source seems well established. The comparison of languages long ago made it clear that the Hindoos and Persians, the Greeks, Romans, and Kelts, the Russians, and the Teutonic peoples (represented by the Germans, Dutch, and English), must have descended from a single stock, the original location of which is by no means settled. A like comparison of myths has brought to light so many that in outline at least are common to all, or nearly all, the Indo-European peoples, that their dissemination from the parent-folk appears certain. That a considerable number of myths should have spread from one people to another, and hence all over the world, is in the highest degree unlikely. But as researches in Comparative Mythology are still in their infancy, it is unsafe at present to state as established any conclusions regarding the distribution of myths outside of the Indo-European family.

Myths may be classified either according to the subjects of which they treat, or according to the kind of supernatural personages appearing in them.

According to subject, the principal classes are :—

Myths of the beginning and government of the world,
of the origin and early fortunes of man,
of the origin of arts, institutions, and observances,
of death and the hereafter,
of the heavenly bodies,
of heroic and romantic adventure or incident.

Classified according to their supernatural elements, there are: —

Myths of deities,
of heroes,
of unnatural beings, such as witches, monsters, animals with human traits, and the like.

The origin of myths has been accounted for in various ways. Among the Greeks at least four explanations were proposed. The earliest was that the divinities of mythology are a personification of the elements and powers of nature, the relations and conflicts of which are thus figuratively set forth. Some considered myths an invention of cunning rulers, who thought by this means to inspire a feeling of awe in the masses and keep them in check; using the myths, as Aristotle remarks, 'for the persuasion of the many, and as a means of pressure in favor of laws.' Others attached to them a hidden significance, and interpreted them as allegories intended to suggest moral or religious truth. Euemerus, a Sicilian Greek of the time of Alexander the Great, maintained that the gods and heroes were originally men distinguished for their prowess and exploits, and that mythology in a distorted way presents facts of early history.

This last theory was favored by some of the early Christian writers, though others considered the pagan deities as demons who had troubled the world before the coming of Christ. In

modern times, especially since the sixteenth century, the view has had wide prevalence that certain myths resembling the Biblical narratives reflect, in a fragmentary and corrupt form, a primitive divine revelation, which in its purity is preserved in the Book of Genesis.

Recent investigators in Comparative Mythology agree in attributing the origin of myths to purely natural causes. In the explanations offered, however, there is considerable diversity.

Max Müller and his followers, basing their conclusions principally upon an exhaustive analysis of the names of the divinities in the Indo-European languages, reduce all myths to a primitive personification of the sky, earth, and heavenly bodies, and the natural phenomena connected with these, emphasizing particularly the sun, clouds, and dawn. The extreme advocates of this theory make even the Trojan war a form of the Sun-myth, Achilles representing the sun, and Helen being "simply the radiant light, whether of the morning or of the evening." (Cox, 'Mythology of the Aryan Nations,' p. 389.) With this view Herbert Spencer agrees in many points, offering, however, his own explanation of the way that the powers of nature came to be looked upon as animate, and involved in human relations.

But of recent theories perhaps that of which Andrew Lang is a prominent advocate will be found as reasonable as any. This view does not find the origin of myths in the personification of any one class of objects or phenomena, but goes back to that far-away time in which the awakening intelligence of primitive man personified pretty much everything about him. In the early days of the race men appear to have thought of themselves as intimately related with all animal life; hence they considered changes of form of all

kinds both possible and natural, as savage tribes do to-day. Perplexed with questions about the origin of the world, the processes of nature, and all forms of life, these early men gave the freest scope to the fancy in suggesting explanations. Thus myths originated. Though modified in countless ways, in their development, by different conditions and influences, they seem to have been primarily an attempted solution of the problems of the universe and life.

ii. Character of the Greek and the Roman Mythology.

The Greek and the Roman Mythology, though often confused, should be kept distinct. Both Greeks and Romans no doubt inherited from the Indo-European parent-folk a common fund of mythological conceptions. But these took shape in accordance with the peculiar genius, surroundings, and development of each people, with results widely different.

The Greek was by nature highly imaginative, speculative, versatile, and poetic. He had, above all, an inborn feeling for symmetry, for perfect proportion in parts and relations. The early life of the Greek race lay in regions where the diversity and striking character of the natural phenomena must continually have aroused a feeling of wonder and have stimulated the fancy. The lands about the Aegean Sea present every variety of landscape. Rugged mountain ranges alternate with narrow valleys and rolling plains. The extended coast-line is everywhere indented by inlets, with islands in the distance or near by. These conditions produce an endless variety of atmospheric changes. Here one finds dawn and twilight, hazy vistas and storm-scenes, of matchless beauty and impressiveness. Endowed with such a genius, and placed amid such surroundings, the Greeks naturally developed a highly poetic mythology.

The earliest literary embodiment of the Greek myths is in the poems of Homer and Hesiod. Here they appear in their simplest and most naïve form. The gods are believed in as real existences, of unwearied activity, and having intimate relations with the life of man. In the most flourishing period

of Greek history — the century after the Persian wars — the myths were still accepted, but began to lose their hold upon the educated classes. Men of culture treated them reverently, but often gave them a rationalistic or allegorical interpretation. Nevertheless, they were intimately connected with the beliefs of the national religion. Being thus an essential part of the national thought and life, they permeated literature, and furnished ideals for the noblest sculpture that the world has ever seen. Afterwards they were more and more discredited, and sometimes ridiculed. Though certain forms and ceremonies of religion tended still to lend to them an air of credence, they were treated in literature chiefly as stock material for poetry.

The Greek mythology stands alone among all as the fullest, richest, most poetic, and most suggestive. It also reveals more clearly the national traits of the people which developed it than any other system. From a very early time the commercial and political relations of Greeks with orientals had tended to introduce foreign mythological conceptions, some of which, in a modified form, at last gained acceptance. Yet, as a whole, the Greek mythology is of indigenous growth, — a monument of the inherent constructive and artistic power of the Greek race. Its influence in literature has been greater than that of any other body of myths. First, it dominated the thought of the Greeks, and found expression also in their immortal art. Then it became the heritage of Rome. Finally, inwrought in the literatures of all European and western nations, it remains a treasured and imperishable possession of mankind.

The early Roman presented in all respects a contrast with the Greek. Unimaginative, practical, narrow, and conservative,

he viewed the beauties of nature with no kindling enthusiasm, and contemplated her mysteries with comparative indifference. His surroundings were less calculated to inspire poetic emotion than were those of the Greek. The landscapes were less rugged and impressive, the coast-line monotonous. In accordance with his practical tendencies, he gave more thought to devising and practising methods of propitiating his gods than to imagining what their relations were with one another or with himself. In a word, the Roman's notions of the divine took the direction of worship rather than of myth-making. The same is true of the other ancient Italian peoples of the same stock as the Romans.

The native Roman mythology, therefore, is scanty. Compared with the Greek, it is matter-of-fact and barren. Its place was taken in the people's thought by minute ritualistic regulations, with numberless prayers and incantations adapted to all occasions. Every part of the body, every act and incident of daily life, was supposed to be under the supervision of a special divinity; but the very multiplicity and limited province of the deities retarded the development of myths. For the same reasons, also, the Romans produced no great folk-epic, like the Iliad or the Niebelungen Lied.

In Mythology, as in literature and the arts, the Romans borrowed freely from other nations. At an early time they were no doubt much influenced by contact with the neighboring Etruscans. In the Republican period their relations with the Greeks became close, first through the Greek colonies in Magna Graecia, then through commercial and political connections with the cities of Asia Minor and Greece. The worship of many Greek divinities was introduced. With these came the whole body of Greek mythology. In many instances a Greek god was identified with a Roman and the

myths of the one ascribed to the other. As educated Romans became saturated with the Greek culture, the Greek myths came to be as familiar to them as their own, and consequently occupy as prominent a place in the Roman literature as in the Greek.

The old gods remained too firmly entrenched in the affections of the common folk to be replaced by foreign deities; but only occasionally did Roman authors attempt to treat the native myths, as Varro did in prose, and Ovid in his 'Calendar,' to some extent also in the last two books of the Metamorphoses. In later times, especially after the commencement of the Christian era, the Romans turned to the worship of Egyptian and other strange divinities.

The early Roman no doubt believed devoutly in his gods and what was said of them. But with the Greek mythology came also the seeds of unbelief. The forms of the state religion at Rome were kept up, as a matter of policy, for several centuries after the majority of those belonging to the higher classes of society had ceased to believe in their efficacy. The Roman writers, like those of the later Greek literature, found their chief interest in the myths as material for poetic treatment.

iii. Outline of the Greek Mythology.

The Greek mythology may most conveniently be treated in four divisions: myths of the origin and government of the world, myths of the origin and early life of man, myths of deities, and myths of heroes.

1. Myths of the Origin and Government of the World.

The Iliad vaguely mentions the all-encompassing border-stream of the world, *Ōkeanos*, as the origin of things, without suggesting by what process they were produced from it.

The myth of the origin of the world which gained widest acceptance among the Greeks was that elaborated by Hesiod in his Theogony. According to this, in the beginning was *Chaos*, Yawning Abyss. Then *Gaia*, wide-bosomed Earth, *Erōs*, Love, *Erebos*, Darkness, and *Nyx*, Night, came into being. From Erebos and Nyx sprang *Aithēr*, clear upper Sky, and *Hēmera*, Day. Gaia produced *Ouranos* (Latin *Ūranus*), starry Heaven, *Ourea*, great Mountains, home of the nymphs, and *Pontos*, the unfruitful Sea.

Uranos became the spouse of Gaia. From them were begotten the twelve *Titans*, which apparently are to be considered personifications of the elementary forces of Nature. Several of the Titans are mentioned in pairs, male and female, as *Ōkeanos* (Latin *Ōceanus*) and *Tēthys*, *Hyperīōn* and *Theia*, *Kronos* and *Rhea*. Of the same origin were the three *Cyclops*, or Round-eyes, *Brontēs*, Thunder, *Steropēs*, Lightning, and *Argēs*, Thunderbolt; and also the three

Hundred-handed, *Hekatoncheires*, which were at first perhaps a personification of the violent waves of the sea.

The Titans and Hekatoncheires bade fair to become too mighty for their father Uranos, so he hurled them back again into the earth. Gaia, resenting this treatment, incited the Titans to vengeance. She fashioned a strong sharp sickle, and showed Kronos how to do his father an irreparable hurt. Kronos, lying in wait, inflicted the irremediable wound as directed. The drops of blood, falling upon the earth from the wounded Uranos as he ascended, produced the *Erīnyes*, Furies, and the *Gigantes*, Giants, a race of monsters with legs of serpents. Other parts from the wound fell into the sea and floated there, till from the sea-foam *Aphrodītē*, goddess of Love, was born.

Kronos and Rhea now succeeded to the position of Uranos and Gaia as deities of heaven and earth. Of them were born *Hestia*, *Dēmētēr*, and *Hēra*, *Aïdēs*, or *Plūtōn*, *Poseidōn*, and *Zeus*. Kronos, having been warned by his parents that he would sometime be overpowered by a son, swallowed his first five children so soon as they were born. The sixth child, Zeus, was conveyed by the mother to Crete. In place of it she gave Kronos a stone, carefully wrapped up, which he gulped down without noticing the deception. Zeus soon reached maturity, and with his mother's help forced Kronos to disgorge the other children. They came forth uninjured, together with the stone. A stone said to have been that swallowed by Kronos was preserved at Delphi as a most sacred relic. It appears to have been a meteorite.

Then ensued a terrible struggle. The powers of sky and earth gathered in two opposing forces, led by Kronos and Zeus. The scene of the conflict was Thessaly. The

Titans with Kronos occupied Mt. Othrys, Zeus and the other sons of Kronos entrenched themselves on Mt. Olympus. The contest at first was even-matched. In the last resort Zeus brought forward as allies the Cyclops, who furnished him thunderbolts, and the Hekatoncheires, who shook the earth. Sky and earth blazed, the earth rocked and was rent asunder, all things seemed about to return to ancient chaos. Finally the sons of Kronos gained the victory. The Titans were hurled down under the earth and there guarded by the Hekatoncheires.

The three sons of Kronos now divided up the government of the universe by lot. As Kronos and Rhea had succeeded Uranos and Gaia, so they themselves gave place to Zeus and Hera, Zeus henceforth being lord of heaven and earth. Poseidon became ruler of the sea and all waters; Aïdes, of the Underworld, the realm of darkness, abode of the dead and storehouse of treasures.

The sovereignty of Zeus was by no means undisputed. *Typhōeus*, or *Typhōs*, a hundred-headed monster, one of the latest of Gaia's offspring, aspired to the mastery of all things, and was overcome by Zeus only with the help of the thunderbolt. Then the Giants attempted to scale the heights of heaven, and after a prolonged struggle were defeated in the same way. The war of the Giants has often been confused with that of the Titans.

Uranos, Kronos, and Zeus all appear to have been originally personifications of the sky; Uranos, as a fructifying power, sending moisture and life to the earth; Kronos, as a maturing and ripening influence, hence extensively worshipped in Greece as a harvest god; and Zeus, the clear shining vault of heaven as the source of light and health, the symbol of order and fixed law, the organizing and

directing power of the world. In the wars of the Titans and of the Giants, *Titanomachia* and *Gigantomachia*, there may be a reminiscence of the volcanic activities and terrible convulsions of Nature of which the traces are so abundant in Greece and the Greek islands.

Each of the rulers of the universe has under him a host of lesser deities, by whom his decrees are carried out. But in the government of the world an important part is played by Fate, or the Fates, *Moirai*, usually reckoned as three in number, *Klōthō*, *Lachesis*, and *Atropos*. At first they were conceived of as carrying out the will of Zeus. But later they were regarded as a personification of the inflexible, invariable law of necessity. To this law, inherent in the very nature of things, and inexorable, gods and men alike are subject. Even the will of Zeus may not change or render ineffectual its decrees.

2. Myths of the Origin and Early Life of Man.

There was little agreement among the Greeks in regard to the details of their myths setting forth the beginning and first gods of the world. A like diversity characterizes their notions about the origin and early life of man. In general it was thought that the first men sprang from the earth or from natural objects, as woods, streams, stones, and the like. Hence the name *autochthones* (sprung from the land itself), used of people supposed to have come into being in the land which they occupied.

The human race was thought to be as old as that of the gods, extending at least as far back as the time of Kronos. Under his rule was the *Golden Age*, a happy time in which men were large in frame, pure in life, and fed without effort of their own on the generous bounty of

earth. They lived long, in blessedness like that of the gods, who often came to earth and associated with them. After death they became beneficent spirits, dwelling unseen among men.

After the overthrow of Kronos came the *Silver Age*, inferior to the Golden. Men were now slower in physical development, yet of larger and finer form than we. Becoming haughty and self-willed, they even refused to give due honor to the gods, who more and more withdrew from relations with them. Zeus took them from the earth and made them ghosts of the Underworld.

Then followed the *Bronze Age*, full of strife and violence. Men fell at one another's hands, or wore themselves out in constant warfare, and perished soul and body.

Last came the *Iron Age*. Enfeebled man must now earn his bread by the sweat of his brow. While men were struggling in this hard condition, *Promētheus*, Forethought, son of the Titan *Iapetos*, brought them fire from heaven and taught them its uses, thus leading them to a knowledge of the arts. For this Zeus condemned him to unending torture. He was chained upon a bleak cliff. Here an eagle each day ate out his liver, which grew again at night.

But men were not content with honest toil, and tried in every way to get the advantage of one another. They became so desperately wicked that Zeus sent a great flood upon the earth. All perished save two, *Deucaliōn* and *Pyrrha*. These, directed by the gods, cast stones behind them, which became men and women, progenitors of the present race. But wickedness still remains. The gods have long since ceased to visit the earth as they did of old, and are often obliged to send punishment for sin.

3. Myths of Deities.

The divinities of the Greeks were so numerous, and the myths connected with them were so many and of so great variety, that only brief mention of them separately can here be made. They may be considered in four groups: divinities of Heaven, divinities of the Sea and Waters, divinities of the Earth, and divinities of the Underworld. The divinities of Heaven were thought to have much to do also with the earth and the life of men. Several of the divinities of the earth were intimately connected with those of the Underworld.

a. Divinities of Heaven.

The divinities of Heaven were divided into two classes: the Great Gods, and the Lesser Gods. They dwelt above Mt. Olympus, whence they came to earth whenever invoked, being ubiquitous rather than omnipresent.

The Great Gods were ten in number:[1]

Zeus, greatest of gods, often called father of gods and men. He was regarded as gatherer of clouds and sender of rain, the bestower of physical prowess and valor, the protector of the relations based on kinship, friendship, or treaties. He was the hurler of the thunderbolt against the guilty, the refuge also of the penitent. He was represented as often visiting the earth in various disguises, and especially susceptible to the charms of beautiful women. Hence arose a great number of myths. As the Greeks were monogamists, the loves of Zeus are difficult to account for unless they are interpreted as different personifications of the same natural phenom-

[1] With these sometimes *Poseidon* (see p. 33) and *Demeter* (see p. 34) are reckoned, making twelve "Great Gods" in all.

ena, or as originally different forms of the same myth belonging to different localities.

Hēra, wife of Zeus, queen of Heaven, and goddess of storms; considered also the helper of women in all wifely relations. She was represented as haughty, jealous, resentful, and often engaged in angry quarrels with Zeus.

Hēphaistos, son of Zeus and Hera, god of fire, maker of weapons, and deviser of other works in metal for the gods. He was represented as mighty in strength, but lame. According to one account he once took sides with Hera in a quarrel, whereupon Zeus caught him by the foot and hurled him forth from Olympus. Then, in the words of Milton, —

> "From morn
> To noon he fell, from noon till dewy eve,
> A summer's day; and with the setting sun
> Dropped from the zenith, like a falling star,
> On Lemnos, the Ægean isle."

Athēnē, said to have sprung full-armed from the head of Zeus. She was regarded as protector of states, hence as goddess both of systematic war and of the arts of peace. She was also goddess of wisdom. As a virgin deity, she was considered the special protectress of girls.

Apollōn, son of Zeus and *Lētō* (Latin *Lātōna*), brother of *Artemis;* a favorite divinity of the Greeks. He was worshipped as protector from evils, especially as guardian of herds and flocks; as promoter of athletic development and manly beauty; as inspirer of music and giver of oracles. He is usually considered a personification of light.

Artemis, daughter of Zeus and Leto, and goddess of the hunt, in her devotion to which she was said to scour woods and mountains, accompanied by fleet hounds and

throngs of nymphs of forest and stream; originally, no doubt, a moon-goddess. The Ephesian Artemis (cf. Acts, chap. xix.), was a deity of oriental origin, later identified with the Greek divinity.

Arēs, son of Zeus and Hera, god of war and bitter hatred.

Aphrodītē, goddess of love, sprung from the foam of the sea. Her power was thought to make itself felt in sky, sea, and earth. She was also goddess of spring, of gardens and flowers, the bestower of female beauty and grace, the guardian of marriage and family life.

Hermēs, son of Zeus and *Maia*, messenger of the gods and conductor of souls in the Underworld. On earth he was considered as the guardian of roads and guide of travellers, the protector of herds, and patron-deity of thieves.

Hestia, daughter of Kronos and Rhea, goddess of the hearth. As the hearth-fire was intimately connected with the interests of the family, she was looked to as the dispenser of domestic blessings. She was also worshipped at the public hearths as guardian of cities.

Among the Lesser Gods the most important were —

Hēlios, god of the sun, father of Phaëthon.

Eōs, goddess of the dawn.

Selēnē, goddess of the moon, also called *Mēnē*.

Phōsphoros, Morning-star, *Hesperos* (Latin *Hesperus*), Evening-star.

Ōrīōn, a mighty hunter, loved by Eos, but slain by Artemis, and after his death placed among the stars.

Winds, often personified under many different names. In the later mythology they are represented as under the rule of a King *Aiolos* (Latin *Aeolus*), whose home was on one of the Aeolian Islands north of Sicily.

Themis, daughter of Uranos and Gaia, goddess of order, law, and right, and mother of the *Hōrai*, Seasons.

Charites, Graces, usually considered three in number, goddesses of charm and bloom, both in nature and in man.

Mnēmosynē, Memory, mother of the nine *Mousai*, Muses, goddesses of music, poetry, and the sciences. The muses were: 1. *Kalliopē* (Latin *Calliope*), of heroic poetry. 2. *Klīō* (Latin *Clīo*), of history. 3. *Euterpē*, of lyric poetry. 4. *Terpsichorē*, of the dance. 5. *Eratō*, of love-poetry. 6. *Melpomenē*, of elegiac and tragic poetry. 7. *Thalīa*, of comedy. 8. *Polymnia*, or *Polyhymnia*, of sacred music and poetry. 9. *Ūrania*, of astronomy.

Nīkē, goddess of victory.

Īris, goddess of the rainbow, represented as a messenger of the gods, particularly Zeus and Hera.

Hēbē, daughter of Zeus and Hera; a personification of girlish beauty.

Ganymēdēs, a beautiful boy, a personification of boyish beauty. Zeus sent an eagle to bring him up to heaven, and made him cup-bearer.

Erōs, small but mighty god of love, companion of Aphrodite (cf. p. 24).

Aisklēpios (Latin *Aesculāpius*), god of healing and of medicine.

Tychē, daughter of Zeus, goddess of chance, or luck.

Nemesis, an avenging or punishing goddess, who never fails to overtake the wrong-doer.

Eris, a personification of strife.

b. Divinities of the Sea and Waters.

The principal divinities of this class are:

Poseidōn, ruler of the sea and the whole realm of waters. His ensign of authority is the trident. He rides over the deep in a chariot, now raising, now calming the waves, and sometimes in his might makes the earth tremble.

Amphītrītē, wife of Poseidon, goddess of the sea.

Trītōn, son of Poseidon and Amphitrite, represented as giving signals for storms or calm upon a hollow shell.

Nēreus, a little "old man of the sea," friendly and kind, dwelling in the shimmering depths with his fifty bright and beautiful daughters, the *Nereids*.

Prōteus, a sea-god, fond of changing into all kinds of forms.

Glaukos (Latin *Glaucus*), a sea-god, half man, half fish. Sailors often reported having seen him. His appearing was thought generally to portend ill-luck.

Seirēnes (Latin *Sīrēnes*), Sirens, beautiful singers of the sea, whose song, of resistless charm, enticed sailors to destruction.

Skylla (Latin *Scylla*), a horrible monster lying at the foot of a cliff on the Italian shore opposite Charybdis. She was represented as having six heads, which she stretched forth from her cave to catch whatever came in her way.

All *Rivers*, *Springs*, and *Brooks* were supposed to have their special divinities, children of *Okeanos* and *Tēthys*. According to Hesiod there were three hundred sons of Okeanos, i. e. river-gods, and three hundred daughters, nymphs of springs and brooks. Another poet mentions three thousand river-gods alone.

Atlās, bearer of heaven and earth on his head and hands,

seems originally to have belonged to the number of sea-gods, but was later identified with a mountain.

c. Divinities of the Earth.

Gaia (cf. p. 24), goddess of the earth, as the benign and fruitful mother of all things.

Rhea (cf. p. 25), also called *Kybele* (Latin *Cybele*), a goddess of the earth, and especially of mountains, where she was worshipped with mystic rites.

Dēmētēr (cf. p. 25), goddess of agriculture, especially of grain; mother of Persephone.

Dionȳsos (Latin *Dionȳsus*), also called *Bacchos* (Latin *Bacchus*), son of Zeus and Semele, god of the vine and wine. He was said to have travelled throughout the world, accompanied by hosts of satyrs and worshippers, teaching the cultivation of the grape. He is the subject of many myths.

Nymphai (Latin *Nymphæ*), the Nymphs, a numberless class of inferior divinities, represented as beautiful maidens, dwelling in groves and glens, on mountains, in grottos, in springs and streams.

Satyroi (Latin *Satyri*), Satyrs, rough, sportive deities with animal characteristics, inhabiting woods and mountains, devoted to wine, music, and the chase.

Seilēnus (Latin *Sīlēnus*), father of the satyrs and foster-father of Dionȳsos; represented as a fat, jovial old man, with a bald head; usually in the company of Dionȳsos, and reeling with intoxication.

Pān, son of Hermes and a wood-nymph; a sportive, goat-footed being, with horns and a long beard; looked upon as the guardian of pastures, flocks, and shepherds, and the inventor of the shepherd's pipe.

d. Divinities of the Underworld.

The Underworld was conceived of as a vast, gloomy region beneath the earth, the abode of the dead. The entrance was guarded by *Kerberos* (Latin *Cerberus*), a horrible monster with three dog-like heads. Beyond the entrance on every side flowed black water, across which *Charōn*, stern and repulsive boatman, ferried the spirits of the dead. The good fared well in a place set apart for them. But the wicked suffered various forms of punishment, according to the nature and extent of their sins on earth. *Tantalos*, for example, a king who had violated the confidence of Zeus, was placed in a lake; though always thirsty, always hungry, yet he was never able to touch either the water, which receded as he tried to drink, or the boughs laden with delicious fruit that hung just beyond his reach. *Sīsyphos*, a wicked king of Corinth, was compelled to keep rolling up hill a huge stone, that rolled down again as soon as he had brought it to the top. *Ixīōn* was bound to an ever-revolving wheel; and the daughters of *Danaos* (Latin *Danaus*) were forced to keep filling jars with holes in the bottom. See p. 250.

The divinities of the Underworld were:

Plūtōn, also called *Aïdōneus* and *Aïdēs* (English *Pluto*), ruler of the Underworld. As the Underworld was thought of as the storehouse of seeds and source of wealth, Pluto was also considered a giver of wealth. He is sometimes confused with *Ploutos* (Latin *Plūtus*), a personification of wealth.

Persephonē (Latin *Prōserpina*), daughter of Zeus and Demeter, and wife of Pluto. Zeus had promised her to Pluto without the mother's knowledge. As Perse-

phone, a beautiful maiden, was one day gathering flowers, the earth opened beside her; Pluto appeared and carried her down to the Underworld to be his queen. Demeter, sorrowing, searched the world over for the girl, whose fate she finally learned from Hekate and Helios. As a compromise the daughter was allowed to spend six months of the year on the earth, the remaining six months in the Underworld with her husband. See p. 264.

Hekatē (Latin *Hecate*), a mysterious divinity, apparently at first an earth-goddess, afterwards an attendant of Persephone in the Lower World. At night she was supposed to send forth demons who would meet at the crossings of roads and at tombs.

Erīnyes, Furies, horrible beings with serpents twining in their hair, who pursued and punished the wicked.

Aiakos (Latin *Aeacus*), a son of Zeus and early king of the Island Aegīna, who on account of his justice on earth was made a judge in the Underworld after his death.

Mīnōs, a son of Zeus and *Eurōpa*, and early lawgiver of Crete, who after death became a judge in the Lower World.

Rhadamanthos (Latin *Rhadamanthus*), a brother of Minos, who also became a judge of the dead.

Thanatos, Death, and *Hypnos*, Sleep, were both personified. They were considered as brothers, living in the Underworld.

4. Myths of Heroes.

The Greek heroes were a class of beings of mingled human and divine parentage, endowed with godlike powers, courage, and endurance. Their lives, under divine direction and help, were devoted to the accomplishment of great tasks, mostly of a character calculated to benefit humanity, such as the slaying of destructive monsters and the founding of cities. All the prominent cities of Greece had their particular heroes, who were worshipped as patron deities, as Theseus at Athens. The myths of heroic adventure are very numerous.

The heroes oftenest mentioned are:

Kadmos (Latin *Cadmus*), son of *Agēnōr*, King of Phoenicia; founder of Thebes.

Amphīōn and *Zēthos*, sons of *Antiopē*, queen of Thebes, who rescued her from cruel treatment and bound her tormentor, *Dirkē* (Latin *Dirce*), to the back of a bull to be carried off into the wilderness. Amphion became the husband of the Lydian princess *Niobē*, whose presumptuous pride led to the wretched death of her children and herself.

Īnachos (Latin *Īnachus*), founder of Argos.

Perseus, son of Zeus and Danäe, who was a daughter of Akrisius, King of Argos. He is prominent in several myths, among which are the bringing of the head of the Gorgon *Medūsa* (cf. p. 251), and the release of *Andromeda* (cf. p. 254).

Bellerophōn, son of Glaukos (see p. 33). Mounted on *Pēgasos*, a wonderful winged steed, he despatched the *Chimaera*, a fire-breathing monster, part lion, part goat,

and part serpent. He also defeated the *Amāzones*, Amazons, a race of warlike women in the northeastern part of Asia Minor.

Kastōr and *Polydeukēs* (Latin *Castor* and *Pollux*, the *Dioscūrī*), twin sons of *Tyndareus*, a king of Laconia. Kastor was famous for his horsemanship, Polydeukes for his skill in boxing.

Kekrops (Latin *Cēcrops*), founder of Athens, said to have introduced there the first elements of civilized life.

Pelops, brother of Niobe, afterwards King of Elis; famous for having won his wife *Hippodamīa* and his kingdom in a chariot-race, on which he had staked his life.

Meleāgros (Latin *Meleager*), a son of *Oineus* (Latin *Oeneus*), who led a hunt and slew the Kalydonian boar, a monster invulnerable to ordinary wounds, that had long laid waste the country about Kalydōn, in Aetolia.

Iāsōn, a prince of Thessaly who led the expedition of the Argonauts, in which the chief heroes of the time joined him. They sailed in the ship *Argō* to *Kolchis* (Latin *Colchis*), at the southeastern part of the Black Sea. Here, with the help of the princess *Mēdēa*, a powerful enchantress, Iason obtained the Golden Fleece, the object of the voyage. The heroes after many adventures reached home again, Medea becoming the wife of Iason, who afterwards deserted her.

Thēseus, the son of Aegeus, King of Attica. His heroic exploits resemble those of Herakles. The principal ones were, the killing of *Periphētēs*, *Sinis*, and *Skīrōn*, all terrible robbers and murderers, with whom ordinary men could not cope; the slaying of the cruel *Procrūstēs*, who had been in the habit of killing victims by cutting them off or stretching them out to fit an

iron bedstead; the victory over fifty giants, sons of *Pallās*, who had tried to compass his destruction in order to gain the throne of Attica; and finally the slaying of the *Minotaur* (*Mīnōtauros*, Latin *Mīnōtaurus*), a flesh-eating monster of Crete, to which for a long time Athens had been obliged to send each year a tribute of young men and maidens for food. The Minotaur lived in the Labyrinth, constructed by *Daidalos* (Latin *Daedalus*), a cunning artificer. Theseus, having slain the monster, found his way out of this with the help of a thread furnished by *Ariadnē*, daughter of Minos. With her he sailed for Attica, but abandoned her on the island of Naxos, where she was found and wedded by Dionysos.

Hēraklēs (Latin *Hercules*), the great national hero of the Greeks, son of Zeus and *Alkmēnē* (Latin *Alcmēne*). Among his many wonderful exploits the *Twelve Tasks*, imposed by King *Eurystheus* of *Mykēnai* (Latin *Mycēnae*), are the most noteworthy. They are —

1. The slaying of the *Nemean lion*, which ravaged the plain of Nemēa, in the northern part of Argolis.

2. The killing of the *Lernean Hydra*, a nine-headed poisonous water-serpent, in the marsh near Lerne, in Argolis.

3. The destruction of the *Erymanthian Boar*, in Arcadia.

4. The slaying of the *Keryneian Stag*, a marvellous animal with hoofs of brass, in Achaia.

5. The driving away of the *Stymphalian Birds*, the pest of Stymphālus, in Arcadia.

6. The cleansing of the *Stables of Augeias*, King of Elis, by turning through them the waters of a river.

7. The bringing of the *Cretan Bull,* Poseidon's gift to Minos, to Mykēnai.

8. The fetching of the flesh-eating *Horses of Diomēdēs,* King of Thrace, to Mykēnai.

9. The obtaining of the *Girdle of Hippolytē,* queen of the Amazons, for Eurystheus's daughter.

10. The securing of the *Cattle of Gēryōn,* a three-headed monster in the far West.

11. The fetching of the three *Golden Apples* from the *Garden of the Hesperides,* where they were guarded by a dragon.

12. The dragging of *Kerberos* (see p. 35) to the upper world.

Herakles perished in a poisoned robe, given him by his jealous wife, *Dēianīra.* When he saw that death was near at hand, he mounted his own funeral pyre, whence his spirit passed away in a cloud.

The age in which the heroes lived is known as the *Heroic Age.* The Greeks thought that it immediately preceded their own time, and considered a good part of the myths connected with it as true history. To this period belong also the *Centaurs,* mythical beings, half man, half horse, celebrated for their conflicts with the *Lapithae,* a Thessalian people, and Herakles.

To the Heroic Age are ascribed two great military expeditions. The one is the *War against Thebes,* or the expedition of the *Seven against Thebes,* in which *Polyneikes* (Latin *Polynīces*), aided by six other heroes and their forces, tried to wrest the throne of Thebes from his brother *Eteoklēs* (Latin *Eteōclēs*).

The other is the *Trojan War,* the object of which was

the bringing back of *Helen*, who had been induced by the Trojan *Paris*, King Priam's son, to leave her husband, *Menelāos*, King of Sparta. The chief heroes of the Trojan war were, on the side of the Greeks, *Agamemnōn*, *Menelāos* (Latin *Menelāus*), *Achilleus* (Latin *Achillēs*), *Nestōr*, *Odysseus* (Latin *Ūlixēs*), and *Aiās*; on the side of the Trojans, *Priam*, *Hektōr* (Latin *Hector*), *Paris*, *Aenēās*, and *Antēnōr*. The setting out, the conflict, and the return of the heroes, are fraught with romantic incidents.

iv. Outline of the Roman Mythology.

The development of the Roman mythology, as of the Roman religion, was marked by three distinct stages, or periods.

In the first, the prehistoric period, beliefs and worship were of the simplest character. There were as yet no temples. On mountain tops, by springs, lakes, and running streams, or in the presence of fire, men worshipped the divine powers that were supposed thus to manifest themselves. The gods, too, were not represented by images, but by symbols, by plants and animals considered sacred to them. Thus the eagle and the oak were sacred to Jupiter, the wolf and the woodpecker to Mars. In this period human sacrifices were at times offered up.

The second period, known as that of *Numa*, covering the earlier and middle part of the Roman kingdom, was characterized by the establishment of priesthoods and minute, often laborious regulations of worship, many of which were no doubt derived from Etruria. From this time the Roman religion was dominated by priestcraft.

The third period, including the latter part of the Roman kingdom and the Roman republic, was marked by the introduction of foreign divinities, beliefs, and ceremonies, chiefly from the Greeks. During this period most of the Roman temples were built.

Many elements of the Greek Mythology were introduced into Rome so early and became so much a part of the national thought that they may best be treated along with those that were indigenous. The few native ideas in regard to the beginning of the world and the origin and early life of man were so completely replaced by the Greek myths that they

may here be passed over. Our outline of the Roman Mythology will therefore comprise only two divisions: myths of Deities, and myths of Demi-gods or Heroes.

I. Myths of Deities.

a. Divinities of Heaven.

The Greater Gods[1] were: —

Iānus, opener of the portals of heaven, god of all beginnings; guardian of entrances, doors, and passage-ways; represented with two faces looking in opposite directions.

Iuppiter (English *Jupiter*), 'greatest and best' of all gods, ruler of heaven and earth. His position and relations correspond with those of the Greek *Zeus*, with whom in later times he was fully identified.

Iūnō, wife of Juppiter and queen of heaven, in later times identified with the Greek Hera.

Minerva, goddess of wisdom and statecraft; a native divinity soon identified with the Greek *Athēnē*.

Apollō, a purely Greek divinity, whose worship was transplanted to Rome at an early date and became very popular. See *Apollōn*, p. 30.

Diāna, an ancient Italian[2] moon-goddess, afterwards identified with the Greek *Artemis* and thought of as Apollo's sister.

Mārs, an ancient Italian god of husbandry and cattle-raising, of manly vigor and victorious strife, revered by

[1] The Romans in later times also recognized a group of "Twelve Great Gods," viz.: *Iuppiter, Iuno, Minerva, Apollo, Diana, Mars, Venus, Neptunus, Ceres, Mercurius, Vulcanus, Vesta.*

[2] That is, worshipped by other early Italian peoples as well as by the Romans.

the Romans as next in power to Juppiter. In later times Mars was identified with the Greek *Arēs*.

Venus, an Italian goddess of flowers, gardens, vineyards, and the quickening life of spring; later identified with the Greek *Aphrodītē*, as goddess of love and womanly charm.

Vulcānus (English *Vulcan*), an Italian god of fire, considered sometimes as a helpful and protecting, sometimes as a destroying deity. He is often confused with the Greek *Hēphaistos*.

Vesta, goddess of the hearth and protectress of the home-life; also guardian of the life of the City as the home of the Romans. With her worship was closely connected that of the *Penātēs*, guardian spirits watching over the sustenance of the household. Vesta corresponds closely with the Greek *Hestia*.

Of the Lesser Gods the most important were:

Sōl, the Sun, corresponding with the Greek *Hēlios*.

Lūna, the Moon, corresponding with the Greek *Selēne*.

Māter Mātūta, goddess of the Dawn.

Quirīnus, a god of war and guardian of the Romans; apparently at first a Sabine divinity corresponding with the Roman Mars, but afterwards identified with the deified *Rōmulus*, mythical founder of Rome.

Mercurius, in early times purely a divinity of commerce and money-making. Later he was identified with the Greek *Hermēs*, and the myths of Hermes were attributed to him.

Aesculāpius, the Greek *Aisklēpios* (cf. p. 32), whose worship was introduced into Rome from Epidauros in Argolis, after a pestilence, in the year 291 B. C.,

and gained so strong a hold upon the people that it was among the last to die out after the promulgation of Christianity.

Iuventūs, a personification of youth; a divinity supposed to watch over young manhood.

Terminus, god of boundaries, public and private.

Fidēs, a personification of good-faith; worshipped especially, in connection with Juppiter, as god of contracts.

Māia, also called *Bona Dea*, wife of Vulcan, a beneficent goddess of the field, to whose quickening influence the starting of vegetation in the spring was ascribed. From her the month of May takes its name. In later times she was sometimes confused with the Greek *Maia*, Atlas's daughter, mother of Hermes.

Winds and *Storms* were personified, as by the Greeks, with many different names and attributes.

b. Divinities of the Sea and Waters.

Owing to the lack of familiarity of the early Romans with the sea, their nautical myths were even more scanty than those of the other elements of Nature. The principal divinity of the sea was —

Neptūnus, lord of all waters, later identified with the Greek *Poseidōn*.

Springs, *Rivers*, and *Brooks*, as among the Greeks, were thought to be under the care of special *Nymphs* and *Stream-gods*.

c. Divinities of the Earth and Practical Life.

The chief divinities of the Earth and its products were:

Tellūs, the Earth, personified as mother of all things, in contrast with the fructifying Heaven; hence in prayers and oaths *Iuppiter* and *Tellūs Māter* are often mentioned together.

Sāturnus, Saturn, one of the most ancient Italian deities, god of seeds and sowing, the introducer of agriculture; often identified or confused with the Greek *Kronos*.

Ops, wife of Saturnus, goddess of sowing and harvest.

Cerēs, an ancient Italian goddess, later fully identified with the Greek *Dēmētēr*.

Līber, an early Italian deity of planting and fructification, in later times identified with the Greek *Dionȳsos* or *Bacchos*.

Lībera, an ancient Italian divinity, later completely merged with the Greek *Persephone*, and also called *Prōserpina*.

Faunus, an early Italian god of mountains, pasture-lands, and meadows; a kindly deity, blessing with increase fields, flocks, and the work of men.

Silvānus, a divinity presiding over forests, fields, and the labors of husbandmen.

Palēs, tutelary deity of flocks and sheperds.

Fērōnia, an early Italian goddess of groves and of flowing fountains; also the guardian of freedmen.

Flōra, goddess of bloom and flowers.

Priāpus, a divinity of Greek origin, god of gardens and promoter of fertility.

Vertumnus, god of fruits, guardian of vegetable products from blossoming to maturity.

Pōmōna, wife of Vertumnus, goddess of fruit-trees and gardens.

Māgna Māter, the Greek *Rhea Kybele*, whose worship was introduced from Pessinūs in Asia Minor, B. C. 204. Cf. p. 34.

By the divinities of practical life are meant a great number of personified abstractions, of which the following are examples: —

Fortūna, goddess of Fortune.

Salūs, good-health; *Febris*, Fever.

Victōria, Victory; *Bellōna* (cf. *bellum*), a goddess of War; *Honōs*, Honor; *Virtūs*, Valor; *Pāx*, Peace.

Lībertās, Liberty; *Spēs*, Hope; *Fēlicitās*, Good-luck; *Bonus Eventus*, Good Outcome.

Concordia, Harmony; *Pietās*, Dutifulness; *Pudīcitia*, Modesty; *Mēns*, Intellect; *Aequitās*, Fairness; *Prōvidentia*, Forethought.

d. Divinities of the Underworld and Death.

The early Roman notions about the Underworld, so far as they went, were similar to those of the Greeks. But they were not carried out so far in detail as the Greek, and were influenced in their development by the Roman ancestor-worship.

The principal divinities of the underworld were:

Orcus, lord of the Underworld, who like a harvester gathers the souls of the dead into his treasure-house. In later times Orcus was often identified with the Greek *Plūtōn*.

Mānēs, spirits of those who had recently died, living in the Underworld, but permitted at times to return to earth and mingle unseen with the living.

Larēs, spirits of ancestors long dead, who were buried with proper funeral rites. They were thought of as beneficent divinities, protecting the descendants of their families in all works and ways. The *Lārēs Familiārēs* in particular hovered about the hearth, bringing countless blessings to the homes where they were duly worshipped. The Lares as guardian spirits of the family, and the Penates as spirits ministering to the material needs of the household, are often mentioned together as representing the home.

Larvae, spirits of ancestors who did not have the proper burial rites. These were supposed to be restless ghosts, evil demons, wandering up and down the earth, having no peace, bringing blight and curses wherever they went.

In the classical period, and after that time, the Greek myths of the Underworld became current and found frequent expression in literature, as in the sixth book of Vergil's *Aeneid* and in the works of other poets.

Introduction of Oriental Divinities.

Just before the beginning of the Christian era, and also after that time, the worship of many divinities was introduced to Rome from the East. The most noteworthy were:

Īsis, an Egyptian goddess of the earth.

Osiris, the Egyptian god of the Nile, husband of Isis.

Serāpis, apparently another name for Osiris as manifesting himself in *Apis*, the Egyptian Sacred Bull.

Mithras, Persian god of the Sun, whose worship was brought to Rome in the early Empire and soon became widespread.

Elagabalus, a Syrian sun-god, whose worship was introduced by the Emperor of the same name (also sometimes called *Heliogabalus*), near the beginning of the third century A. D.

2. Myths of Demi-gods and Heroes.

The Romans had no native heroes, using the word in the Greek sense. But many of the heroes of Greek mythology were venerated at Rome, and became connected with national myths. Among those most commonly referred to are:

Hercules, the Greek *Herakles*, said to have passed through Italy, and celebrated in the legends connected with the founding of Rome.

Ūlixēs (English *Ulysses*), the Greek *Odysseus*.

Castor and *Pollux*, the Greek *Kastor* and *Polydeukes*.

Aenēās, son of Venus and the Trojan *Anchīsēs*; he became the national hero of the Romans.

Antēnor, also a Trojan hero, connected with legends of settlements in Northern Italy.

To these are sometimes added certain characters in the early Roman legends, as —

Latīnus, King of the Latins, the primitive inhabitants of Latium, whose daughter *Lāvīnia* Aeneas married.

Turnus, an Italian prince to whom Lavinia had been betrothed before Aeneas came to Italy.

Rōmulus, son of Mars and Rhea Silvia, founder of Rome.

P. OVIDIUS NASO

CARMINUM PARS PRIMA.

1. *AD AURORAM.*

Quo properas, Aurora? Mane! Sic Memnonis umbris
Annua sollemni caede parentet avis!
Nunc etiam somni pingues, et frigidus aër,
Et liquidum tenui gutture cantat avis.

Prima bidente vides oneratos arva colentes,
Prima vocas tardos sub iuga panda boves.
Tu pueros somno fraudas, tradisque magistris,
Ut subeant tenerae verbera saeva manus.

Optavi quotiens, ne Nox tibi cedere vellet,
Ne fugerent vultus sidera mota tuos!
Optavi quotiens, aut ventus frangeret axem,
Aut caderet spissa nube retentus equus!

Iurgia finieram. Scires audisse. Rubebat.
Nec tamen adsueto tardius orta dies.

2. *TEMPUS ET USUS.*

Ferreus adsiduo consumitur anulus usu,
Interit adsidua vomer aduncus humo.
Quid magis est saxo durum, quid mollius unda?
Dura tamen molli saxa cavantur aqua.

3. *ARION.*

Quod mare non novit, quae nescit Ariona tellus?
Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est a voce retentus,
Saepe avidum fugiens restitit agna lupum.

Saepe canes leporesque umbra cubuere sub una,
Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
Sedit, et accipitri iuncta columba fuit.
Cynthia saepe tuis fertur, vocalis Arion,
Tamquam fraternis obstipuisse modis.

Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppem conscendit Arion,
Atque ita quaesitas arte ferebat opes.

Forsitan, infelix, ventos undasque timebas;
At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense
Ceteraque armata conscia turba manu.

Quid tibi cum gladio? Dubiam rege, navita, puppem!
Non haec sunt digitis arma tenenda tuis.
Ille, metu vacuus, "Mortem non deprecor," inquit,
"Sed liceat sumpta pauca referre lyra."

Dant veniam, ridentque moram. Capit ille coronam,
Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam;
Reddidit icta suos pollice chorda sonos.

Protinus in medias ornatus desilit undas,
Spargitur impulsa caerula puppis aqua.
Inde — fide maius — tergo delphina recurvo
Se memorant oneri supposuisse novo.

Ille sedens citharamque tenet, pretiumque vehendi,
Cantat et aequoreas carmine mulcet aquas.
Di pia facta vident. Astris delphina recepit
Iuppiter et stellas iussit habere novem.

4. *GABIORUM PRODITIO.*

Ultima Tarquinius Romanae gentis habebat
Regna, vir iniustus, fortis ad arma tamen.
Ceperat hic alias, alias everterat urbes,
Et Gabios turpi fecerat arte suos.

Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudarant gladios: "Occidite," dixit, "inermem!
Hoc cupiant fratres Tarquiniusque pater,
Qui mea crudeli laceravit verbere terga."
Dicere ut hoc posset, verbera passus erat.

Luna fuit. Spectant iuvenem, gladiosque recondunt,
Tergaque, deducta veste, notata vident.
Flent quoque, et ut secum tueatur bella, precantur.
Callidus ignaris adnuit ille viris.
Iamque potens, misso genitorem appellat amico,
Perdendi Gabios quod sibi monstret iter.

Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquae.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.

Nuntius ut rediit, decussaque lilia dixit,
Filius, "Agnosco iussa parentis," ait.
Nec mora; principibus caesis ex urbe Gabina,
Traduntur ducibus moenia nuda suis.

5. *DE MORTE PSITTACI.*

Psittacus, eois imitatrix alès ab Indis,
Occidit. Exsequias ite frequenter, aves.
Ite, piae volucres, et plangite pectora pinnis,
Et rigido teneras ungue notate genas!
Horrida pro maestis lanietur pluma capillis,
Pro longa resonent carmina vestra tuba!

Quid scelus Ismarii quereris, Philomela, tyranni?
Expleta est annis ista querella suis.
Alitis in rarae miserum devertere funus:
Magna, sed antiqua est causa doloris Itys.

Omnes, quae liquido libratis in aëre cursus,
Tu tamen ante alias, turtur amice, dole!
Plena fuit vobis omni concordia vita,
Et stetit ad finem longa tenaxque fides.
Quod fuit Argolico iuvenis Phoceus Orestae,
Hoc tibi, dum licuit, Psittace, turtur erat.

Quid tamen ista fides, quid rari forma coloris,
Quid vox mutandis ingeniosa sonis,
Quid iuvat, ut datus es, nostrae placuisse puellae?
Infelix, avium gloria, nempe iaces!

Tu poteras fragiles pinnis hebetare smaragdos,
Tincta gerens rubro Punica rostra croco.
Non fuit in terris vocum simulantior ales:
Reddebas blaeso tam bene verba sono.

Raptus es invidia. Non tu fera bella movebas.
Garrulus et placidae pacis amator eras.
Ecce, coturnices inter sua proelia vivunt,
Forsitan et fiant inde frequenter anus.

Plenus eras minimo, nec prae sermonis amore
In multos poteras ora vacare cibos.
Nux erat esca tibi causaeque papavera somni,
Pellebatque sitim simplicis umor aquae.

Vivit edax vultur, ducensque per aëra gyros
Miluus, et pluviae graculus auctor aquae;
Vivit et armiferae cornix invisa Minervae,
Illa quidem saeclis vix moritura novem:

Occidit ille loquax, humanae vocis imago,
Psittacus, extremo munus ab orbe datum!

Optima prima fere manibus rapiuntur avaris,
Implentur numeris deteriora suis;
Tristia Phylacidae Thersites funera vidit,
Iamque cinis, vivis fratribus, Hector erat.

Quid referam timidae pro te pia vota puellae,
Vota procelloso per mare rapta Noto?
Septima lux aderat, non exhibitura sequentem,
Et stabat vacuo iam tibi Parca colo.
Nec tamen ignavo stupuerunt verba palato;
Clamavit moriens lingua, "Corinna, vale!"

Colle sub Elysio nigra nemus ilice frondet,
Udaque perpetuo gramine terra viret.
Siqua fides dubiis, volucrum locus ille piarum
Dicitur, obscenae quo prohibentur aves.

Illic innocui late pascuntur olores,
Et vivax phoenix, unica semper avis.
Explicat ipsa suas ales Iunonia pinnas,
Oscula dat cupido blanda columba mari.

Psittacus has inter nemorali sede receptus
Convertit volucres in sua verba pias.
Ossa tegit tumulus, tumulus pro corpore magnus.
Quo lapis exiguus par sibi carmen habet:

COLLIGOR EX IPSO DOMINAE PLACUISSE SEPULCHRO.
ORA FUERE MIHI PLUS AVE DOCTA LOQUI.

6. *CUPIDO NEGATORUM.*

Vidi ego nuper equum contra sua vincla tenacem
Ore reluctanti fulminis ire modo;
Constitit, ut primum concessas sensit habenas,
Frenaque in effusa laxa iacere iuba.

Nitimur in vetitum semper, cupimusque negata.
Sic interdictis imminet aeger aquis.
Quidquid servatur, cupimus magis, ipsaque furem
Cura vocat. Pauci, quod sinit alter, amant.

7. *VOLUPTATES AGRICOLARUM.*

Rura quoque oblectant animos studiumque colendi;
Quaelibet huic curae cedere cura potest.
Colla iube domitos oneri supponere tauros,
Sauciet ut duram vomer aduncus humum.

Obrue versata Cerialia semina terra,
Quae tibi cum multo faenore reddat ager.
Aspice curvatos pomorum pondere ramos,
Ut sua, quod peperit, vix ferat arbor onus.

Aspice labentes iucundo murmure rivos;
Aspice tondentes fertile gramen oves.
Ecce, petunt rupes praeruptaque saxa capellae,
Iam referent haedis ubera plena suis.

Pastor inaequali modulatur harundine carmen,
Nec desunt comites, sedula turba, canes.
Parte sonant alia silvae mugitibus altae,
Et queritur vitulum mater abesse suum.

Quid, cum compositos fugiunt examina fumos,
Ut relevent dempti vimina curva favi?
Poma dat autumnus; formosa est messibus aestas;
Ver praebet flores; igne levatur hiems.

Temporibus certis maturam rusticus uvam
Deligit, et nudo sub pede musta fluunt.
Temporibus certis desectas adligat herbas,
Et tonsam raro pectine verrit humum.

Ipse potes riguis plantam deponere in hortis,
Ipse potes rivos ducere lenis aquae.
Venerit insitio; fac ramum ramus adoptet,
Stetque peregrinis arbor operta comis.

8. *CERES.*

Prima Ceres docuit turgescere semen in agris,
Falce coloratas subsecuitque comas;
Prima iugis tauros supponere colla coegit,
Et veterem curvo dente revellit humum.

9. *AGRICOLARUM PRECES.*

Officium commune Ceres et Terra tuentur;
Haec praebet causam frugibus, illa locum.

"Consortes operis, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus praemia digna sui.

"Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis;
Cum latet, aetheria spargite semen aqua.

"Neve graves cultis Cerealia dona, cavete,
Agmine laesuro depopulentur aves.
Vos quoque, formicae, subiectis parcite granis;
Post messem praedae copia maior erit.

"Interea crescat scabrae robiginis expers,
Nec vitio caeli palleat aegra seges;
Et neque deficiat macie, neque pinguior aequo
Divitiis pereat luxuriosa suis.

"Et careant loliis oculos vitiantibus agri,
Nec sterilis culto surgat avena solo.
Triticeos fetus passuraque farra bis ignem
Hordeaque ingenti faenore reddat ager!"

10. *DUM LICET, LUDITE.*

Dum licet, et vernos etiam nunc degitis annos,
Ludite. Eunt anni more fluentis aquae;
Nec quae praeteriit, iterum revocabitur unda,
Nec quae praeteriit, hora redire potest.

11. *PLACATIO UMBRARUM.*

Est honor et tumulis, animas placare paternas,
Parvaque in exstructas munera ferre pyras.
Parva petunt Manes. Pietas pro divite grata est
Munere; non avidos Styx habet ima deos.

Tegula porrectis satis est velata coronis
Et sparsae fruges, parcaque mica salis,
Inque mero mollita Ceres, violaeque solutae;
Haec habeat media testa relicta via.
Nec maiora veto; sed et his placabilis umbra est.
Adde preces positis et sua verba focis.

Hunc morem Aeneas, pietatis idoneus auctor,
Attulit in terras, iuste Latine, tuas.
Ille patris Genio sollemnia dona ferebat;
Hinc populi ritus edidicere pios.

At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit; nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo, bustis exisse feruntur
Et tacitae questi tempore noctis avi,
Perque vias urbis Latiosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea practeriti tumulis redduntur honores,
Prodigiisque venit funeribusque modus.

Dum tamen haec fiunt, viduae, cessate, puellae;
Exspectet puros pinea taeda dies.
Conde tuas, Hymenaee, faces, et ab ignibus atris
Aufer! Habent alias maesta sepulchra faces.

Di quoque templorum foribus celentur opertis,
Ture vacent arae stentque sine igne foci.
Nunc animae tenues et corpora functa sepulchris
Errant, nunc posito pascitur umbra cibo.

12. *ROMA VETUS, ROMA NOVA.*

Simplicitas rudis ante fuit. Nunc aurea Roma est,
Et domiti magnas possidet orbis opes.
Aspice quae nunc sunt Capitolia, quaeque fuerunt;
Alterius dices illa fuisse Iovis.

Curia concilio nunc est dignissima tanto;
De stipula Tatio regna tenente fuit.
Quae nunc sub Phoebo ducibusque Palatia fulgent,
Quid nisi araturis pascua bubus erant?

Prisca iuvent alios. Ego me nunc denique natum
Gratulor. Haec aetas moribus apta meis:
Non quia nunc terrae lentum subducitur aurum,
Lectaque diverso litore concha venit,

Nec quia decrescunt effosso marmore montes,
Nec quia caeruleae mole fugantur aquae;
Sed quia cultus adest, nec nostros mansit in annos
Rusticitas priscis illa superstes avis.

13. *ABIT FORTUNA, FUGIUNT AMICI.*

Donec eris felix, multos numerabis amicos;
Tempora si fuerint nubila, solus eris.

Aspicis, ut veniant ad candida tecta columbae,
Accipiat nullas sordida turris aves?
Horrea formicae tendunt ad inania numquam;
Nullus ad amissas ibit amicus opes.

Utque comes radios per solis euntibus umbra est,
Cum latet hic pressus nubibus, illa fugit,
Mobile sic sequitur Fortunae lumina vulgus;
Quae simul inducta nube teguntur, abit.

14. *POETIS DIVINUS EST ADFLATUS.*

Est deus in nobis, et sunt commercia caeli;
Sedibus aetheriis spiritus ille venit.

15. *FLORA.*

Chloris eram, quae Flora vocor. Corrupta Latino
Nominis est nostri littera Graeca sono.
Vere fruor semper; vere est nitidissimus annus,
Arbor habet frondes, pabula semper humus.

Est mihi fecundus dotalibus hortus in agris,
Aura fovet, liquidae fonte rigatur aquae.
Hunc meus implevit generoso flore maritus,
Atque ait, "Arbitrium tu, Dea, floris habe."

FLORA.

FROM A STATUE AT ROME.

Saepe ego digestos volui numerare colores,
Nec potui; numero copia maior erat.
Roscida cum primum foliis excussa pruina est
Et variae radiis intepuere comae,

Conveniunt pictis incinctae vestibus Horae,
Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas
Sertaque caelestes implicitura comas.

Prima per immensas sparsi nova semina gentes;
Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem,
Et manet in folio scripta querella suo.

Tu quoque nomen habes cultos, Narcisse, per hortos,
Infelix, quod non alter et alter eras!
Quid Crocon aut Attin referam Cinyraque creatum,
De quorum per me vulnere surgit honor?

Forsitan in teneris tantum mea regna coronis
Esse putes. Tangit numen et arva meum.
Si bene floruerint segetes, erit area dives;
Si bene floruerit vinea, Bacchus erit;

Si bene floruerint oleae, nitidissimus annus;
Pomaque proventum temporis huius habent.
Flore semel laeso pereunt viciaeque fabaeque,
Et pereunt lentes, advena Nile, tuae.

Vina quoque in magnis operose condita cellis
Florent, et nebulae dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
Ad violam et cytisos et thyma cana voco.

Nos quoque idem facimus tunc, cum iuvenalibus annis
Luxuriant animi, corporaque ipsa vigent.

16. *PUER CRUDELIS ET VULPES.*

Filius huius erat primo lascivus in aevo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti;
Abstulerat multas illa cohortis aves.

Captivam stipula faenoque involvit, et ignes
Admovet; urentes effugit illa manus;
Qua fugit, incendit vestitos messibus agros;
Damnosis vires ignibus aura dabat.

Factum abiit, monumenta manent. Nam vivere captam
Nunc quoque lex vulpem Carseolana vetat;
Utque luat poenas gens haec, Cerialibus ardet;
Quoque modo segetes perdidit, ipsa perit.

17. *AMICITIAE FALSAE.*

Turpe quidem dictu, sed — si modo vera fatemur —
Vulgus amicitias utilitate probat.
Cura, quid expediat, prius est, quam quid sit honestum,
Et cum fortuna statque caditque fides.

Nec facile invenias multis in milibus unum,
  Virtutem pretium qui putet esse sui.
Ipse decor, recte facti si praemia desint,
  Non movet, et gratis paenitet esse probum.

18. *FESTA IN FALISCIS.*

Cum mihi pomiferis coniunx foret orta Faliscis,
  Moenia contigimus victa, Camille, tibi.

Casta sacerdotes Iunoni festa parabant
  Per celebres ludos indigenamque bovem.
Grande morae pretium ritus cognoscere, quamvis
  Difficilis clivis huc via praebet iter.

Stat vetus et densa praenubilus arbore lucus.
  Aspice; concedes numinis esse locum.
Accipit ara preces votivaque tura piorum,
  Ara per antiquas facta sine arte manus.
Huc, ubi praesonuit sollemni tibia cantu,
  It per velatas annua pompa vias.

Ducuntur niveae populo plaudente iuvencae,
  Quas aluit campis herba Falisca suis,
Et vituli nondum metuenda fronte minaces,
  Et minor ex humili victima porcus hara,
Duxque gregis cornu per tempora dura recurvo;
  Invisa est dominae sola capella deae.
Illius indicio silvis inventa sub altis
  Dicitur inceptam destituisse fugam.

Nunc quoque per pueros iaculis incessitur index,
Et pretium auctori vulneris ipsa datur.
Qua ventura dea est, iuvenes timidaeque puellae
Praesternunt latas veste iacente vias.
Virginei crines auro gemmaque premuntur,
Et tegit auratos palla superba pedes;
More patrum Graio velatae vestibus albis
Condita supposito vertice sacra ferunt.

Ore favent populi tunc, cum venit aurea pompa,
Ipsa sacerdotes subsequiturque suas.
Argiva est pompae facies. Agamemnone caeso
Et scelus et patrias fugit Halaesus opes;
Iamque pererratis profugus terraque fretoque
Moenia felici condidit alta manu.
Ille suos docuit Iunonia sacra Faliscos.
Sint mihi, sint populo semper amica suo!

19. *ARTIFEX NECIS PERIT SUA ARTE.*

Dicitur Aegyptus caruisse iuvantibus arva
Imbribus, atque annos sicca fuisse novem,
Cum Thrasius Busirin adit, monstratque piari
Hospitis adfuso sanguine posse Iovem.

Illi Busiris, "Fies Iovis hostia primus,"
Inquit, "et Aegypto tu dabis hospes aquam."
Et Phalaris tauro violenti membra Perilli
Torruit. Infelix imbuit auctor opus.

Iustus uterque fuit. Neque enim lex aequior ulla est,
Quam necis artifices arte perire sua.

20. *NULLA NUBES SINE PARTE ARGENTEA.*

Nulla dies adeo est australibus umida nimbis,
Non intermissis ut fluat imber aquis.

Nec sterilis locus ullus ita est, ut non sit in illo
Mixta fere duris utilis herba rubis.

Nil adeo fortuna gravis miserabile fecit,
Ut minuant nulla gaudia parte malum.

21. *POETA EXSUL IACTATUS IN ALTO.*

Di maris et caeli, — quid enim nisi vota supersunt? —
Solvere quassatae parcite membra ratis,
Neve, precor, magni subscribite Caesaris irae!
Saepe premente deo fert deus alter opem.

Verba miser frustra non proficientia perdo.
Ipsa graves spargunt ora loquentis aquae,
Terribilisque Notus iactat mea dicta, precesque
Ad quos mittuntur, non sinit ire deos.

Me miserum, quanti montes volvuntur aquarum!
Iam iam tacturos sidera summa putes.
Quantae diducto subsidunt aequore valles!
Iam iam tacturas Tartara nigra putes.

Quocumque aspicio, nihil est nisi pontus et aër,
Fluctibus hic tumidus, nubibus ille minax.
Inter utrumque fremunt immani murmure venti.
Nescit, cui domino pareat, unda maris.

Nam modo purpureo vires capit Eurus ab ortu,
Nunc Zephyrus sero vespere missus adest,
Nunc sicca gelidus Boreas bacchatur ab Arcto,
Nunc Notus adversa proelia fronte gerit.

Rector in incerto est, nec quid fugiatve petatve
Invenit; ambiguis ars stupet ipsa malis.
Scilicet occidimus, nec spes est ulla salutis,
Dumque loquor, vultus obruit unda meos.
Opprimet hanc animam fluctus, frustraque precanti
Ore necaturas accipiemus aquas.

At pia nil aliud quam me dolet exsule coniunx;
Hoc unum nostri scitque gemitque mali.
Nescit in immenso iactari corpora ponto,
Nescit agi ventis, nescit adesse necem.
O bene, quod non sum mecum conscendere passus
Ne mihi mors misero bis patienda foret!

At nunc, ut peream, quoniam caret illa periclo,
Dimidia certe parte superstes ero.
Ei mihi, quam celeri micuerunt nubila flamma!
Quantus ab aetherio personat axe fragor!
Nec levius laterum tabulae feriuntur ab undis,
Quam grave ballistae moenia pulsat onus.

Nec letum timeo. Genus est miserabile leti.
Demite naufragium, mors mihi munus erit.
Est aliquid, fatove suo ferrove cadentem
In solida moriens ponere corpus humo,
Et mandare suis aliqua et sperare sepulchrum
Et non aequoreis piscibus esse cibum.

Fingite me dignum tali nece, non ego solus
Hic vehor. Immeritos cur mea poena trahit?

Pro superi viridesque dei, quibus aequora curae,
Utraque iam vestras sistite turba minas;
Quamque dedit vitam mitissima Caesaris ira
Hanc sinite infelix in loca iussa feram.
Si, quam commerui, poenam me pendere vultis,
Culpa mea est ipso iudice morte minor.

22. *IUPPITER MISERICORS.*

Si, quotiens peccant homines, sua fulmina mittat
Iuppiter, exiguo tempore inermis erit;
Nunc, ubi detonuit strepituque exterruit orbem,
Purum discussis aëra reddit aquis.

Iure igitur genitorque deum rectorque vocatur,
Iure capax mundus nil Iove maius habet.

23. *DISCESSUS IN EXSILIUM.*

Cum subit illius tristissima noctis imago,
Qua mihi supremum tempus in Urbe fuit,
Cum repeto noctem, qua tot mihi cara reliqui,
Labitur ex oculis nunc quoque gutta meis.

Iam prope lux aderat, qua me discedere Caesar
Finibus extremae iusserat Ausoniae.
Nec spatium fuerat, nec mens satis apta parandi;
Torpuerant longa pectora nostra mora.

Non mihi servorum, comites non cura legendi,
Non aptae profugo vestis opisve fuit.
Non aliter stupui, quam qui Iovis ignibus ictus
Vivit, et est vitae nescius ipse suae.

Ut tamen hanc animi nubem dolor ipse removit,
Et tandem sensus convaluere mei,
Alloquor extremum maestos abiturus amicos,
Qui modo de multis unus et alter erant.

Uxor amans flentem flens acrius ipsa tenebat,
Imbre per indignas usque cadente genas.
Nata procul Libycis aberat diversa sub oris,
Nec poterat fati certior esse mei.

Quocumque aspiceres, luctus gemitusque sonabant,
Formaque non taciti funeris intus erat.
Femina virque meo pueri quoque funere maerent,
Inque domo lacrimas angulus omnis habet.
Si licet exemplis in parvo grandibus uti,
Haec facies Troiae, cum caperetur, erat.

Iamque quiescebant voces hominumque canumque,
Lunaque nocturnos alta regebat equos.
Hanc ego suspiciens et ab hac Capitolia cernens,
Quae nostro frustra iuncta fuere Lari,

"Numina vicinis habitantia sedibus," inquam,
"Iamque oculis numquam templa videnda meis,
Dique relinquendi, quos urbs habet alta Quirini,
Este salutati tempus in omne mihi!
Et quamquam sero clipeum post vulnera sumo,
Attamen hanc odiis exonerate fugam,

Caelestique viro, quis me deceperit error,
Dicite, pro culpa ne scelus esse putet!
Ut quod vos scitis, poenae quoque sentiat auctor,
Placato possum non miser esse deo."

Hac prece adoravi superos ego, pluribus uxor,
Singultu medios impediente sonos.
Illa etiam ante Lares passis adstrata capillis
Contigit exstinctos ore tremente focos,
Multaque in adversos effudit verba Penates
Pro deplorato non valitura viro.

Iamque morae spatium nox praecipitata negabat,
Versaque ab axe suo Parrhasis Arctos erat.
Quid facerem? Blando patriae retinebar amore;
Ultima sed iussae nox erat illa fugae.

A! quotiens aliquo dixi properante, "Quid urges?
Vel quo festines ire, vel unde, vide!"
A! quotiens certam me sum mentitus habere
Horam, propositae quae foret apta viae.

Ter limen tetigi, ter sum revocatus, et ipse
Indulgens animo pes mihi tardus erat.
Saepe vale dicto rursus sum multa locutus,
Et quasi discedens oscula summa dedi.
Saepe eadem mandata dedi meque ipse fefelli,
Respiciens oculis pignora cara meis.

Denique, "Quid propero? Scythia est, quo mittimur," inquam,
"Roma relinquenda est. Utraque iusta mora est.

Uxor in aeternum vivo mihi viva negatur,
Et domus et fidae dulcia membra domus,
Quosque ego dilexi fraterno more sodales,
O mihi Thesea pectora iuncta fide!
Dum licet, amplectar — numquam fortasse licebit
Amplius. In lucro est quae datur hora mihi!"

Nec mora, sermonis verba imperfecta relinquo,
Complectens animo proxima quaeque meo.
Dum loquor et flemus, caelo nitidissimus alto,
Stella gravis nobis, Lucifer ortus erat.

Dividor haud aliter, quam si mea membra relinquam
Et pars abrumpi corpore visa suo est.
Sic doluit Mettus tunc, cum in contraria versos
Ultores habuit proditionis equos.

Tum vero exoritur clamor gemitusque meorum,
Et feriunt maestae pectora nuda manus.
Tum vero coniunx, umeris abeuntis inhaerens,
Miscuit haec lacrimis tristia dicta suis:

"Non potes avelli. Simul, a! simul ibimus," inquit,
"Te sequar et coniunx exsulis exsul ero.
Et mihi facta via est. Et me capit ultima tellus,
Accedam profugae sarcina parva rati.
Te iubet a patria discedere Caesaris ira,
Me pietas. Pietas haec mihi Caesar erit!"

Talia temptabat, sicut temptaverat ante,
Vixque dedit victas utilitate manus.
Egredior, — sive illud erat sine funere ferri, —
Squalidus immissis hirta per ora comis

Illa dolore amens tenebris narratur obortis
  Semianimis media procubuisse domo;
Utque resurrexit foedatis pulvere turpi
  Crinibus et gelida membra levavit humo,
Se modo, desertos modo complorasse Penates,
  Nomen et erepti saepe vocasse viri,
Nec gemuisse minus, quam si nataeve meumve
  Vidisset structos corpus habere rogos,
Et voluisse mori, moriendo ponere sensus, —
  Respectuque tamen non voluisse mei.

Vivat! et absentem — quoniam sic fata tulerunt —
  Vivat ut auxilio sublevet usque suo.

24. *MUTATNE OMNIA TEMPUS?*

Tempore ruricolae patiens fit taurus aratri,
  Praebet et incurvo colla premenda iugo;
Tempore paret equus lentis animosus habenis,
  Et placido duros accipit ore lupos.

Tempore Poenorum compescitur ira leonum,
  Nec feritas animo, quae fuit ante, manet;
Quaeque sui iussis obtemperat Inda magistri
  Belua, servitium tempore victa subit.

Tempus, ut extensis tumeat, facit, uva racemis,
  Vixque merum capiant grana, quod intus habent;
Tempus et in canas semen producit aristas,
  Et ne sint tristi poma sapore, facit.

Hoc tenuat dentem terram renovantis aratri,
Hoc rigidas silices, hoc adamanta terit.
Hoc etiam saevas paulatim mitigat iras,
Hoc minuit luctus maestaque corda levat.

Cuncta potest igitur tacito pede lapsa vetustas
Praeterquam curas attenuare meas.
Ut patria careo, bis frugibus area trita est,
Dissiluit nudo pressa bis uva pede.

Nec quaesita tamen spatio patientia longo est,
Mensque mali sensum nostra recentis habet.
Corpore sed mens est aegro magis aegra, malique
In circumspectu stat sine fine sui.

Urbis abest facies; absunt, mea cura, sodales;
Et qua nulla mihi carior, uxor abest.

Vulgus adest Scythicum bracataque turba Getarum:
Sic me, quae video non videoque, movent.
Una tamen spes est, quae me soletur in istis,
Haec fore morte mea non diuturna mala.

25. *IUS CUIQUE SUUM.*

Vidi ego, naufragium qui risit, in aequore mergi,
Et, "Numquam," dixi, "iustior unda fuit."
Vilia qui quondam miseris alimenta negarat,
Nunc mendicato pascitur ipse cibo.

Passibus ambiguis Fortuna volubilis errat,
Et manet in nullo certa tenaxque loco;
Sed modo laeta venit, vultus modo sumit acerbos,
Et tantum constans in levitate sua est.

26. *POETAE MISERIAE IN EXSILIO.*

Hic me pugnantem cum frigore cumque sagittis
Cumque meo fato quarta fatigat hiems.
Fine carent lacrimae, nisi cum stupor obstitit illis,
Et similis morti pectora torpor habet.

Felicem Nioben, quamvis tot funera vidit,
Quae posuit sensum, saxea facta, mali!
Vos quoque felices, quarum clamantia fratrem
Cortice velavit populus ora novo!

Ille ego sum, lignum qui non admittar in ullum;
Ille ego sum, frustra qui lapis esse velim.
Vivimus, ut numquam sensu careamus amaro,
Et gravior longa fit mea poena mora.

Sic inconsumptum Tityi semperque renascens
Non perit, ut possit saepe perire, iecur.
At, puto, cum requies medicinaque publica curae
Somnus adest, solitis nox venit orba malis.
Somnia me terrent veros imitantia casus,
Et vigilant sensus in mea damna mei.

Aut ego Sarmaticas videor vitare sagittas,
Aut dare captivas ad fera vincla manus;
Aut, ubi decipior melioris imagine somni,
Aspicio patriae tecta relicta meae.

Et modo vobiscum, quos sum veneratus, amici,
Et modo cum cara coniuge multa loquor.
Sic ubi percepta est brevis et non vera voluptas,
Peior ab admonitu fit status iste boni

Sive dies igitur caput hoc miserabile cernit,
Sive pruinosi Noctis aguntur equi,
Sic mea perpetuis liquefiunt pectora curis,
Ignibus admotis ut nova cera solet.
Saepe precor mortem, mortem quoque deprecor idem,
Ne mea Sarmaticum contegat ossa solum.

27. *ODIUM PERTINACISSIMUM.*

Desinet esse prius contrarius ignibus umor,
Iunctaque cum luna lumina solis erunt;
Parsque eadem caeli zephyros emittet et euros,
Et tepidus gelido flabit ab axe notus;
Et nova fraterno veniet concordia fumo,
Quem vetus accensa separat ira pyra;
Et ver autumno, brumae miscebitur aestas,
Atque eadem regio vesper et ortus erit:
Quam mihi sit tecum positis, quae sumpsimus, armis
Gratia, commissis, improbe, rupta tuis;
Quam dolor hic umquam spatio evanescere possit,
Leniat aut odium tempus et hora meum.
Pax erit haec nobis, donec mihi vita manebit,
Cum pecore infirmo quae solet esse lupis.

28. *IMPRECATIO IN INIMICUM.*

Terra tibi fruges, amnis tibi deneget undas,
Deneget afflatus ventus et aura suos.
Nec tibi sol calidus, nec sit tibi lucida Phoebe,
Destituant oculos sidera clara tuos.
Nec se Vulcanus, nec se tibi praebeat aër,
Nec tibi det tellus nec tibi pontus iter.

Exsul, inops erres, alienaque limina lustres,
Exiguumque petas ore tremente cibum.
Nec corpus querulo, nec mens vacet aegra dolore,
Noxque die gravior sit tibi, nocte dies.

Sisque miser semper, nec sis miserabilis ulli.
Gaudeat adversis femina virque tuis.
Accedat lacrimis odium, dignusque puteris,
Qui mala cum tuleris plurima, plura feras.
Sitque, quod est rarum, solito defecta favore
Fortunae facies invidiosa tuae.

Causaque non desit, desit tibi copia mortis,
Optatam fugiat vita coacta necem.
Luctatusque diu cruciatos spiritus artus
Deserat, et longa torqueat ante mora.

29. *POETAE IMMORTALES.*

Quid mihi, Livor edax, ignavos obicis annos,
Ingeniique vocas carmen inertis opus?

Non me more patrum, dum strenua sustinet aetas,
Praemia militiae pulverulenta sequi,
Nec me verbosas leges ediscere, nec me
Ingrato vocem prostituisse foro?
Mortale est, quod quaeris, opus. Mihi fama perennis
Quaeritur, in toto semper ut orbe canar.

Vivet Maeonides, Tenedos dum stabit et Ide,
Dum rapidas Simois in mare volvet aquas.
Vivet et Ascraeus, dum mustis uva tumebit,
Dum cadet incurva falce resecta Ceres.

Battiades semper toto cantabitur orbe:
Quamvis ingenio non valet, arte valet.
Nulla Sophocleo veniet iactura cothurno;
Cum sole et luna semper Aratus erit.

Ennius arte carens animosique Accius oris
Casurum nullo tempore nomen habent.
Varronem primamque ratem quae nesciet aetas,
Aureaque Aesonio terga petita duci?
Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies.
Tityrus et segetes Aeneïaque arma legentur,
Roma triumphati dum caput orbis erit.
Donec erunt ignes arcusque, Cupidinis arma,
Discentur numeri, culte Tibulle, tui.

Ergo cum silices, cum dens patientis aratri
Depereant aevo, carmina morte carent.
Cedant carminibus reges regumque triumphi,
Cedat et auriferi ripa benigna Tagi!
Vilia miretur vulgus. Mihi flavus Apollo
Pocula Castalia plena ministret aqua,
Sustineamque coma metuentem frigora myrtum;
Atque ita sollicito multus amante legar.

Pascitur in vivis Livor; post fata quiescit,
Cum suus ex merito quemque tuetur honos.
Ergo etiam cum me supremus adederit ignis,
Vivam, parsque mei multa superstes erit.

CARMINUM PARS SECUNDA.

METAMORPHOSES

1. *MUNDUS E CHAO.*

In nova fert animus mutatas dicere formas
Corpora. Di, coeptis — nam vos mutastis et illas —
Adspirate meis, primaque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

Ante mare et terras et, quod tegit omnia, caelum,
Unus erat toto naturae vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles,
Nec quicquam nisi pondus iners congestaque eodem
Non bene iunctarum discordia semina rerum.

Nullus adhuc mundo praebebat lumina Titan,
Nec nova crescendo reparabat cornua Phoebe,
Nec circumfuso pendebat in aëre tellus,
Ponderibus librata suis, nec bracchia longo
Margine terrarum porrexerat Amphitrite;
Utque aër, tellus illic et pontus et aether.
Sic erat instabilis tellus, innabilis unda,
Lucis egens aër. Nulli sua forma manebat,
Obstabatque aliis aliud, quia corpore in uno
Frigida pugnabant calidis, umentia siccis,
Mollia cum duris, sine pondere habentia pondus.

Hanc deus et melior litem natura diremit.
Nam caelo terras et terris abscidit undas,
Et liquidum spisso secrevit ab aëre caelum.
Quae postquam evolvit caecoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi vis et sine pondere caeli
Emicuit summaque locum sibi fecit in arce.
Proximus est aër illi levitate locoque;
Densior his tellus, elementaque grandia traxit
Et pressa est gravitate sua. Circumfluus umor
Extima possedit solidumque coërcuit orbem.

Sic ubi dispositam, quisquis fuit ille deorum,
Congeriem secuit sectamque in membra redegit,
Principio terram, ne non aequalis ab omni
Parte foret, magni speciem glomeravit in orbis.
Tum freta diffudit rapidisque tumescere ventis
Iussit et ambitae circumdare litora terrae.
Addidit et fontes et stagna immensa lacusque,
Fluminaque obliquis cinxit declivia ripis,
Quae, diversa locis, partim sorbentur ab ipsa,
In mare perveniunt partim, campoque recepta
Liberioris aquae pro ripis litora pulsant.

Iussit et extendi campos, subsidere valles,
Fronde tegi silvas, lapidosos surgere montes.
Utque duae dextra caelum totidemque sinistra
Parte secant zonae, quinta est ardentior illis,
Sic onus inclusum numero distinxit eodem
Cura dei, totidemque plagae tellure premuntur.
Quarum quae media est, non est habitabilis aestu;
Nix tegit alta duas: totidem inter utramque locavit,
Temperiemque dedit mixta cum frigore flamma.

Imminet his aër; qui, quanto est pondere terrae
Pondus aquae levius, tanto est onerosior igni.
Illic et nebulas, illic consistere nubes
Iussit, et humanas motura tonitrua mentes
Et cum fulminibus facientes frigora ventos.
His quoque non passim mundi fabricator habendum
Aëra permisit. Vix nunc obsistitur illis,
Cum sua quisque regant diverso flamina tractu,
Quin lanient mundum; tanta est discordia fratrum.

Eurus ad auroram Nabataeaque regna recessit
Persidaque et radiis iuga subdita matutinis.
Vesper et occiduo quae litora sole tepescunt,
Proxima sunt Zephyro. Scythiam septemque triones
Horrifer invasit Boreas. Contraria tellus
Nubibus adsiduis pluvioque madescit ab Austro.

Haec super imposuit liquidum et gravitate carentem
Aethera nec quicquam terrenae faecis habentem.

Vix ita limitibus dissaepserat omnia certis,
Cum, quae pressa diu massa latuere sub illa,
Sidera coeperunt toto effervescere caelo.
Neu regio foret ulla suis animantibus orba,
Astra tenent caeleste solum formaeque deorum,
Cesserunt nitidis habitandae piscibus undae,
Terra feras cepit, volucres agitabilis aër.

Sanctius his animal mentisque capacius altae
Deerat adhuc, et quod dominari in cetera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo;

Sive recens tellus seductaque nuper ab alto
Aethere cognati retinebat semina caeli;
Quam satus Iapeto mixtam fluvialibus undis
Finxit in effigiem moderantum cuncta deorum.
Pronaque cum spectent animalia cetera terram,
Os homini sublime dedit, caelumque tueri
Iussit et erectos ad sidera tollere vultus.

Sic, modo quae fuerat rudis et sine imagine, tellus
Induit ignotas hominum conversa figuras.

2. *QUATTUOR AETATES MUNDI.*

Prima Aetas, Aurea.

Aurea prima sata est aetas, quae vindice nullo
Sponte sua, sine lege fidem rectumque colebat.
Poena metusque aberant, nec verba minacia fixo
Aere legebantur, nec supplex turba timebat
Iudicis ora sui, sed erant sine vindice tuti.

Nondum caesa suis, peregrinum ut viseret orbem,
Montibus in liquidas pinus descenderat undas,
Nullaque mortales praeter sua litora norant.
Nondum praecipites cingebant oppida fossae;
Non tuba directi, non aeris cornua flexi,
Non galeae, non ensis erant. Sine militis usu
Mollia securae peragebant otia gentes.

Ipsa quoque immunis rastroque intacta nec ullis
Saucia vomeribus per se dabat omnia tellus;
Contentique cibis nullo cogente creatis
Arbuteos fetus montanaque fraga legebant

Cornaque et in duris haerentia mora rubetis
Et, quae deciderant patula Iovis arbore, glandes.

Ver erat aeternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat,
Nec renovatus ager gravidis canebat aristis.
Flumina iam lactis, iam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella.

Secunda Aetas, Argentea.

Postquam, Saturno tenebrosa in Tartara misso,
Sub Iove mundus erat, subiit argentea proles,
Auro deterior, fulvo pretiosior aere.
Iuppiter antiqui contraxit tempora veris,
Perque hiemes aestusque et inaequales autumnos
Et breve ver, spatiis exegit quattuor annum.

Tum primum siccis aër fervoribus ustus
Canduit, et ventis glacies adstricta pependit.
Tum primum subiere domus. Domus antra fuerunt
Et densi frutices et vinctae cortice virgae.
Semina tum primum longis Cerealia sulcis
Obruta sunt, pressique iugo gemuere iuvenci.

Tertia Aetas Aënea, Quarta Ferrea.

Tertia post illam successit aënea proles,
Saevior ingeniis et ad horrida promptior arma,
Non scelerata tamen.
De duro est ultima ferro.
Protinus irrupit venae peioris in aevum

Omne nefas. Fugere pudor verumque fidesque.
In quorum subiere locum fraudesque dolique
Insidiaeque et vis et amor sceleratus habendi.

Vela dabant ventis, neque adhuc bene noverat illos
Navita; quaeque diu steterant in montibus altis,
Fluctibus ignotis insultavere carinae.
Communemque prius, ceu lumina solis et auras,
Cautus humum longo signavit limite mensor.

Nec tantum segetes alimentaque debita dives
Poscebatur humus, sed itum est in viscera terrae;
Quasque recondiderat Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.
Iamque nocens ferrum ferroque nocentius aurum
Prodierat. Prodit Bellum, quod pugnat utroque,
Sanguineaque manu crepitantia concutit arma.

Vivitur ex rapto. Non hospes ab hospite tutus,
Non socer a genero; fratrum quoque gratia rara est.
Imminet exitio vir coniugis, illa mariti;
Lurida terribiles miscent aconita novercae;
Filius ante diem patrios inquirit in annos.
Victa iacet pietas; et Virgo caede madentes,
Ultima caelestum, terras Astraea reliquit.

Neve foret terris securior arduus aether,
Adfectasse ferunt regnum caeleste Gigantas,
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit Olympum
Fulmine et excussit subiecto Pelio Ossam.
Obruta mole sua cum corpora dira iacerent,

Perfusam multo natorum sanguine Terram
Immaduisse ferunt calidumque animasse cruorem,
Et, ne nulla suae stirpis monumenta manerent,
In faciem vertisse hominum. Sed et illa propago
Contemptrix superum saevaeque avidissima caedis
Et violenta fuit; scires e sanguine natos.

3. *IRA IOVIS ET DILUVIUM.*

Iuppiter iratus concilium deorum vocat.

Quae pater ut summa vidit Saturnius arce,
Ingentes animo et dignas Iove concipit iras,
Conciliumque vocat. Tenuit mora nulla vocatos.

Est via sublimis, caelo manifesta sereno;
Lactea nomen habet, candore notabilis ipso.
Hac iter est superis ad magni tecta Tonantis
Regalemque domum. Dextra laevaque deorum
Atria nobilium valvis celebrantur apertis.
Plebs habitat diversa locis; a fronte potentes
Caelicolae clarique suos posuere penates.
Hic locus est, quem, si verbis audacia detur,
Haud timeam magni dixisse Palatia caeli.

Ergo ubi marmoreo superi sedere recessu,
Celsior ipse loco sceptroque innixus eburno
Terrificam capitis concussit terque quaterque
Caesariem, cum qua terram mare sidera movit.
Talibus inde modis ora indignantia solvit:

"Non ego pro mundi regno magis anxius illa
Tempestate fui, qua centum quisque parabat
Inicere Anguipedum captivo bracchia caelo.
Nam quamquam ferus hostis erat, tamen illud ab uno
Corpore et ex una pendebat origine bellum.
Nunc mihi, qua totum Nereus circumsonat orbem,
Perdendum est mortale genus. Per flumina iuro
Infera, sub terra Stygio labentia luco,
Cuncta prius temptata. Sed immedicabile vulnus
Ense recidendum est, ne pars sincera trahatur.

"Sunt mihi semidei, sunt rustica numina, Nymphae
Faunique Satyrique et monticolae Silvani:
Quos quoniam caeli nondum dignamur honore,
Quas dedimus, certe terras habitare sinamus.
An satis, O superi, tutos fore creditis illos,
Cum mihi, qui fulmen, qui vos habeoque regoque,
Struxerit insidias notus feritate Lycaon?"

Confremuere omnes, studiisque ardentibus ausum
Talia deposcunt. Sic, cum manus impia saevit
Sanguine Caesareo Romanum exstinguere nomen,
Attonitum tanto subitae terrore ruinae
Humanum genus est totusque perhorruit orbis.
Nec tibi grata minus pietas, Auguste, tuorum est,
Quam fuit illa Iovi. Qui postquam voce manuque
Murmura compressit, tenuere silentia cuncti.
Substitit ut clamor, pressus gravitate regentis,
Iuppiter hoc iterum sermone silentia rupit:

Iuppiter immanitatem Lycaonis narrat.

"Ille quidem poenas, curam hanc dimittite, solvit.
Quod tamen admissum, quae sit vindicta, docebo.

"Contigerat nostras infamia temporis aures:
Quam cupiens falsam, summo delabor Olympo
Et deus humana lustro sub imagine terras.
Longa mora est, quantum noxae sit ubique repertum,
Enumerare. Minor fuit ipsa infamia vero.

"Maenala transieram, latebris horrenda ferarum,
Et cum Cyllene gelidi pineta Lycaei.
Arcados hinc sedes et inhospita tecta tyranni
Ingredior, traherent cum sera crepuscula noctem.
Signa dedi, venisse deum, vulgusque precari
Coeperat. Irridet primo pia vota Lycaon,
Mox ait, 'Experiar, deus hic, discrimine aperto,
An sit mortalis; nec erit dubitabile verum.'

"Nocte gravem somno necopina perdere morte
Me parat; haec illi placet experientia veri.
Nec contentus eo, missi de gente Molossa
Obsidis unius iugulum mucrone resolvit,
Atque ita semineces partim ferventibus artus
Mollit aquis, partim subiecto torruit igni.
Quos simul imposuit mensis, ego vindice flamma
In dominum dignosque everti tecta Penates.

"Territus ipse fugit, nactusque silentia ruris
Exululat, frustraque loqui conatur; ab ipso
Colligit os rabiem, solitaeque cupidine caedis
Vertitur in pecudes, et nunc quoque sanguine gaudet.

In villos abeunt vestes, in crura lacerti:
Fit lupus, et veteris servat vestigia formae.
Canities eadem est, eadem violentia vultus,
Idem oculi lucent, eadem feritatis imago est.

"Occidit una domus. Sed non domus una perire
Digna fuit; qua terra patet, fera regnat Erinys.
In facinus iurasse putes. Dent ocius omnes
Quas meruere pati, sic stat sententia, poenas."

Iuppiter parat genus humanum aquā perdere.

Dicta Iovis pars voce probant stimulosque frementi
Adiciunt, alii partes assensibus implent.
Est tamen humani generis iactura dolori
Omnibus, et, quae sit terrae mortalibus orbae
Forma futura, rogant: Quis sit laturus in aras
Tura? Ferisne paret populandas tradere terras?
Talia quaerentes, sibi enim fore cetera curae,
Rex superum trepidare vetat, subolemque priori
Dissimilem populo promittit origine mira.

Iamque erat in totas sparsurus fulmina terras.
Sed timuit, ne forte sacer tot ab ignibus aether
Conciperet flammas, longusque ardesceret axis.
Esse quoque in fatis reminiscitur, adfore tempus,
Quo mare, quo tellus correptaque regia caeli
Ardeat et mundi moles operosa laboret.

Tela reponuntur manibus fabricata Cyclopum.
Poena placet diversa, genus mortale sub undis
Perdere et ex omni nimbos demittere caelo.
Protinus Aeoliis Aquilonem claudit in antris,

Et quaecumque fugant inductas flamina nubes,
Emittitque Notum. Madidis Notus evolat alis,
Terribilem picea tectus caligine vultum;
Barba gravis nimbis, canis fluit unda capillis,
Fronte sedent nebulae, rorant pennaeque sinusque.
Utque manu late pendentia nubila pressit,
Fit fragor; hinc densi funduntur ab aethere nimbi.
Nuntia Iunonis varios induta colores
Concipit Iris aquas, alimentaque nubibus adfert.

Diluvium omnia rapit.

Sternuntur segetes et deplorata coloni
Vota iacent, longique perit labor irritus anni.
Nec caelo contenta suo est Iovis ira, sed illum
Caeruleus frater iuvat auxiliaribus undis.
Convocat hic Amnes. Qui postquam tecta tyranni
Intravere sui, "Non est hortamine longo
Nunc," ait, "utendum. Vires effundite vestras,
Sic opus est. Aperite domos, ac mole remota
Fluminibus vestris totas immittite habenas."

Iusserat. Hi redeunt, ac fontibus ora relaxant,
Et defrenato volvuntur in aequora cursu.
Ipse tridente suo terram percussit. At illa
Intremuit motuque vias patefecit aquarum.
Exspatiata ruunt per apertos flumina campos,
Cumque satis arbusta simul pecudesque virosque
Tectaque, cumque suis rapiunt penetralia sacris.
Siqua domus mansit potuitque resistere tanto
Indeiecta malo, culmen tamen altior huius
Unda tegit, pressaeque latent sub gurgite turres.

Iamque mare et tellus nullum discrimen habebant;
Omnia pontus erant. Deerant quoque litora ponto.
Occupat hic collem; cumba sedet alter adunca
Et ducit remos illic ubi nuper ararat;
Ille super segetes aut mersae culmina villae
Navigat, hic summa piscem deprendit in ulmo.
Figitur in viridi, si fors tulit, ancora prato,
Aut subiecta terunt curvae vineta carinae.
Et, modo qua graciles gramen carpsere capellae,
Nunc ibi deformes ponunt sua corpora phocae.

Mirantur sub aqua lucos urbesque domosque
Nereïdes; silvasque tenent delphines, et altis
Incursant ramis agitataque robora pulsant.
Nat lupus inter oves, fulvos vehit unda leones,
Unda vehit tigres. Nec vires fulminis apro,
Crura nec ablato prosunt velocia cervo.
Quaesitisque diu terris, ubi sistere detur,
In mare lassatis volucris vaga decidit alis.

Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montana cacumina fluctus.
Maxima pars unda rapitur; quibus unda pepercit,
Illos longa domant inopi ieiunia victu.

Deucalion et Pyrrha soli servantur.

Separat Aonios Oetaeis Phocis ab arvis,
Terra ferax, dum terra fuit; sed tempore in illo
Pars maris et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,

Nomine Parnasus, superantque cacumina nubes.
Hic ubi Deucalion, nam cetera texerat aequor,
Cum consorte tori parva rate vectus adhaesit,
Corycidas nymphas et numina montis adorant,
Fatidicamque Themin, quae tunc oracla tenebat.
Non illo melior quisquam nec amantior aequi
Vir fuit, aut illa metuentior ulla deorum.

Iuppiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modo milibus unum,
Et superesse videt de tot modo milibus unam,
Innocuos ambos, cultores numinis ambos,
Nubila disiecit, nimbisque aquilone remotis
Et caelo terras ostendit et aethera terris.

Nec maris ira manet, positoque tricuspide telo
Mulcet aquas rector pelagi, supraque profundum
Exstantem atque umeros innato murice tectum
Caeruleum Tritona vocat, conchaeque sonanti
Inspirare iubet, fluctusque et flumina signo
Iam revocare dato. Cava bucina sumitur illi
Tortilis, in latum quae turbine crescit ab imo,
Bucina, quae medio concepit ubi aëra ponto,
Litora voce replet sub utroque iacentia Phoebo.
Tunc quoque, ut ora dei madida rorantia barba
Contigit, et cecinit iussos inflata receptus,
Omnibus audita est telluris et aequoris undis,
Et quibus est undis audita, coërcuit omnes.
Flumina subsidunt, collesque exire videntur;
Iam mare litus habet, plenos capit alveus amnes,
Surgit humus; crescunt loca decrescentibus undis.

Postque diem longam nudata cacumina silvae
Ostendunt, limumque tenent in fronde relictum.
Redditus orbis erat. Quem postquam vidit inanem
Et desolatas agere alta silentia terras,
Deucalion lacrimis ita Pyrrham adfatur obortis:

"O soror, O coniunx, O femina sola superstes,
Quam commune mihi genus et patruelis origo,
Deinde torus iunxit, nunc ipsa pericula iungunt:
Terrarum, quascumque vident occasus et ortus,
Nos duo turba sumus; possedit cetera pontus.
Haec quoque adhuc vitae non est fiducia nostrae
Certa satis. Terrent etiam nunc nubila mentem.

"Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? Quo sola timorem
Ferre modo posses? Quo consolante doleres?
Namque ego, crede mihi, si te quoque pontus haberet,
Te sequerer, coniunx, et me quoque pontus haberet.

"O utinam possem populos reparare paternis
Artibus atque animas formatae infundere terrae!
Nunc genus in nobis restat mortale duobus, —
Sic visum est superis, — hominumque exempla manemus."

Consilio Themidos utentes iaciunt lapides, qui homines fiunt.

Dixerat, et flebant. Placuit caeleste precari
Numen, et auxilium per sacras quaerere sortes.
Nulla mora est. Adeunt pariter Cephisidas undas,

Ut nondum liquidas, sic iam vada nota secantes.
Inde ubi libatos irroravere liquores
Vestibus et capiti, flectunt vestigia sanctae
Ad delubra deae, quorum fastigia turpi
Pallebant musco, stabantque sine ignibus arae.

Ut templi tetigere gradus, procumbit uterque
Pronus humi gelidoque pavens dedit oscula saxo.
Atque ita, "Si precibus," dixerunt, "numina iustis
Victa remollescunt, si flectitur ira deorum,
Dic, Themi, qua generis damnum reparabile nostri
Arte sit, et mersis fer opem, mitissima, rebus."

Mota dea est sortemque dedit: "Discedite templo,
Et velate caput, cinctasque resolvite vestes,
Ossaque post tergum magnae iactate parentis."

Obstipuere diu; rumpitque silentia voce
Pyrrha prior, iussisque deae parere recusat,
Detque sibi veniam, pavido rogat ore, pavetque
Laedere iactatis maternas ossibus umbras.

Interea repetunt caecis obscura latebris
Verba datae sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
Mulcet et, "Aut fallax," ait, "est sollertia nobis,
Aut pia sunt nullumque nefas oracula suadent:
Magna parens terra est; lapides in corpore terrae
Ossa reor dici; iacere hos post terga iubemur."

Coniugis augurio quamquam Titania mota est,
Spes tamen in dubio est; adeo caelestibus ambo
Diffidunt monitis. Sed quid temptare nocebit?
Discedunt velantque caput tunicasque recingunt
Et iussos lapides sua post vestigia mittunt.

Saxa — quis hoc credat, nisi sit pro teste vetustas? —
Ponere duritiem coepere suumque rigorem
Mollirique mora, mollitaque ducere formam.
Mox ubi creverunt, naturaque mitior illis
Contigit, ut quaedam, sic non manifesta, videri
Forma potest hominis, sed, uti de marmore coepto,
Non exacta satis rudibusque simillima signis.
Quae tamen ex illis aliquo pars umida suco
Et terrena fuit, versa est in corporis usum;
Quod solidum est flectique nequit, mutatur in ossa;
Quae modo vena fuit, sub eodem nomine mansit;
Inque brevi spatio superorum numine saxa
Missa viri manibus faciem traxere virorum,
Et de femineo reparata est femina iactu.
Inde genus durum sumus experiensque laborum,
Et documenta damus, qua simus origine nati.

Cetera diversis tellus animalia formis
Sponte sua peperit, postquam vetus umor ab igne
Percaluit solis, caenumque udaeque paludes
Intumuere aestu, fecundaque semina rerum
Creverunt faciemque aliquam cepere morando.

4. *PHAËTHON.*

Phaëthon, filius Solis, patrem visitat.

Regia Solis erat sublimibus alta columnis,
Clara micante auro flammasque imitante pyropo;
Cuius ebur nitidum fastigia summa tegebat,
Argenti bifores radiabant lumine valvae.

Quo simul acclivo Clymeneïa limite proles
Venit, et intravit dubitati tecta parentis,
Protinus ad patrios sua fert vestigia vultus
Consistitque procul; neque enim propiora ferebat
Lumina. Purpurea velatus veste sedebat
In solio Phoebus claris lucente smaragdis.
A dextra laevaque Dies et Mensis et Annus
Saeculaque et positae spatiis aequalibus Horae
Verque novum stabat cinctum florente corona,
Stabat nuda Aestas et spicea serta gerebat,
Stabat et Autumnus calcatis sordidus uvis,
Et glacialis Hiems, canos hirsuta capillos.

Inde loco medius rerum novitate paventem
Sol oculis iuvenem, quibus aspicit omnia, vidit,
"Quae" que "viae tibi causa? Quid hac," ait, "arce petisti,
Progenies, Phaëthon, haud infitianda parenti?"

Ille refert, "O lux immensi publica mundi,
Phoebe pater, si das huius mihi nominis usum,
Pignora da, genitor, per quae tua vera propago
Credar, et hunc animis errorem detrahe nostris."

Pater munus promittit. Phaëthon rogat currum Solis.

Dixerat. At genitor circum caput omne micantes
Deposuit radios, propiusque accedere iussit,
Amplexuque dato, "Nec tu meus esse negari
Dignus es, et Clymene veros," ait, "edidit ortus.
Quoque minus dubites, quodvis pete munus, ut illud
Me tribuente feras. Promissis testis adesto
Dis iuranda palus, oculis incognita nostris."

Vix bene desierat, currus rogat ille paternos
Inque diem alipedum ius et moderamen equorum.
Paenituit iurasse patrem. Qui terque quaterque
Concutiens illustre caput, "Temeraria," dixit,
"Vox mea facta tua est. Utinam promissa liceret
Non dare! Confiteor, solum hoc tibi, nate, negarem.

"Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quae nec viribus istis
Munera conveniant nec tam puerilibus annis.
Sors tua mortalis. Non est mortale quod optas.
Plus etiam, quam quod superis contingere fas est,
Nescius adfectas. Placeat sibi quisque licebit,
Non tamen ignifero quisquam consistere in axe
Me valet excepto. Vasti quoque rector Olympi,
Qui fera terribili iaculatur fulmina dextra,
Non agat hos currus. Et quid Iove maius habemus?

"Ardua prima via est, et qua vix mane recentes
Enitantur equi. Medio est altissima caelo,
Unde mare et terras ipsi mihi saepe videre
Fit timor, et pavida trepidat formidine pectus.

Ultima prona via est et eget moderamine certo;
Tunc etiam quae me subiectis excipit undis,
Ne ferar in praeceps, Tethys solet ipsa vereri.

"Adde quod adsidua rapitur vertigine caelum
Sideraque alta trahit celerique volumine torquet.
Nitor in adversum, nec me, qui cetera, vincit
Impetus, et rapido contrarius evehor orbi.

"Finge datos currus: quid ages? Poterisne rotatis
Obvius ire polis, ne te citus auferat axis?
Forsitan et lucos illic urbesque deorum
Concipias animo delubraque ditia donis
Esse? Per insidias iter est formasque ferarum.
Utque viam teneas nulloque errore traharis,
Per tamen adversi gradieris cornua Tauri
Haemoniosque arcus violentique ora Leonis
Saevaque circuitu curvantem bracchia longo
Scorpion atque aliter curvantem bracchia Cancrum.

"Nec tibi quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est. Vix me patiuntur, ubi acres
Incaluere animi, cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
Nate, cave, dum resque sinit, tua corrige vota.

"Scilicet ut nostro genitum te sanguine credas,
Pignora certa petis? Do pignora certa timendo,
Et patrio pater esse metu probor. Aspice vultus
Ecce meos. Utinamque oculos in pectora posses
Inserere, et patrias intus deprendere curas!

"Denique quicquid habet dives, circumspice, mundus,
Eque tot ac tantis caeli terraeque marisque
Posce bonis aliquid. Nullam patiere repulsam.
Deprecor hoc unum, quod vero nomine poena,
Non honor est. Poenam, Phaëthon, pro munere poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur — Stygias iuravimus undas —
Quodcumque optaris. Sed tu sapientius opta."

Phaëthon, patre invito, currum patris occupat.

Finierat monitus. Dictis tamen ille repugnat,
Propositumque premit flagratque cupidine currus.
Ergo qua licuit, genitor cunctatus, ad altos
Deducit iuvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summae
Curvatura rotae, radiorum argenteus ordo.
Per iuga chrysolithi positaeque ex ordine gemmae
Clara repercusso reddebant lumina Phoebo.

Dumque ea magnanimus Phaëthon miratur opusque
Perspicit, ecce vigil rutilo patefecit ab ortu
Purpureas Aurora fores et plena rosarum
Atria. Diffugiunt stellae, quarum agmina cogit
Lucifer, et caeli statione novissimus exit.
Quem petere ut terras mundumque rubescere vidit,
Cornuaque extremae velut evanescere lunae,
Iungere equos Titan velocibus imperat Horis.
Iussa deae celeres peragunt, ignemque vomentes,
Ambrosiae suco saturos, praesepibus altis
Quadrupedes ducunt, adduntque sonantia frena.

Tum pater ora sui sacro medicamine nati
Contigit et rapidae fecit patientia flammae,
Imposuitque comae radios, praesagaque luctus
Pectore sollicito repetens suspiria dixit:

"Si potes his saltem monitis parere paternis,
Parce, puer, stimulis, et fortius utere loris.
Sponte sua properant; labor est inhibere volentes.
Nec tibi directos placeat via quinque per arcus.
Sectus in obliquum est lato curvamine limes,
Zonarumque trium contentus fine polumque
Effugit australem iunctamque aquilonibus Arcton.

"Hac sit iter. Manifesta rotae vestigia cernes.
Utque ferant aequos et caelum et terra calores,
Nec preme, nec summum molire per aethera cursum.
Altius egressus caelestia tecta cremabis,
Inferius terras; medio tutissimus ibis.
Neu te dexterior tortum declinet ad Anguem,
Neve sinisterior pressam rota ducat ad Aram;
Inter utrumque tene. Fortunae cetera mando,
Quae iuvet et melius quam tu tibi, consulat opto.

"Dum loquor, Hesperio positas in litore metas
Umida nox tetigit. Non est mora libera nobis,
Poscimur; effulget tenebris aurora fugatis.
Corripe lora manu! — vel, si mutabile pectus
Est tibi, consiliis, non curribus utere nostris,
Dum potes, et solidis etiam nunc sedibus adstas,
Dumque male optatos nondum premis inscius axes.
Quae tutus spectes, sine me dare lumina terris."

Occupat ille levem iuvenali corpore currum,
Statque super, manibusque datas contingere habenas
Gaudet, et invito grates agit inde parenti.
Interea volucres, Pyrois et Eous et Aethon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent pedibusque repagula pulsant.
Quae postquam Tethys, fatorum ignara nepotis,
Reppulit, et facta est immensi copia mundi,
Corripuere viam, pedibusque per aëra motis
Obstantes scindunt nebulas pennisque levati
Praetereunt ortos isdem de partibus euros.

Equos Solis, qui viam relinquunt, Phaëthon regere non potest.

Sed leve pondus erat, nec quod cognoscere possent
Solis equi, solitaque iugum gravitate carebat.
Utque labant curvae iusto sine pondere naves
Perque mare instabiles nimia levitate feruntur,
Sic onere adsueto vacuus dat in aëra saltus
Succutiturque alte similisque est currus inani.
Quod simulac sensere, ruunt tritumque relinquunt
Quadriiugi spatium nec, quo prius, ordine currunt.
Ipse pavet. Nec qua commissas flectat habenas,
Nec scit, qua sit iter; nec, si sciat, imperet illis.

Tum primum radiis gelidi caluere Triones
Et vetito frustra temptarunt aequore tingi.
Quaeque polo posita est glaciali proxima Serpens,
Frigore pigra prius nec formidabilis ulli,
Incaluit sumpsitque novas fervoribus iras.

PHAETHON

FROM AN ENGRAVING IN PICART'S "FABLES CHOISIES TIRÉES DES MÉTAMORPHOSES D'OVIDE."

Te quoque turbatum memorant fugisse, Boote,
Quamvis tardus eras et te tua plaustra tenebant.

Ut vero summo despexit ab aethere terras
Infelix Phaëthon penitus penitusque iacentes,
Palluit, et subito genua intremuere timore,
Suntque oculis tenebrae per tantum lumen obortae.
Et iam mallet equos numquam tetigisse paternos.

Quid faciat? Multum caeli post terga relictum,
Ante oculos plus est. Animo metitur utrumque.
Et modo, quos illi fatum contingere non est,
Prospicit occasus, interdum respicit ortus,
Quidque agat, ignarus, stupet et nec frena remittit,
Nec retinere valet, nec nomina novit equorum.
Sparsa quoque in vario passim miracula caelo
Vastarumque videt trepidus simulacra ferarum.

Est locus, in geminos ubi bracchia concavat arcus
Scorpius, et cauda flexisque utrimque lacertis
Porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sudore veneni
Vulnera curvata minitantem cuspide vidit,
Mentis inops gelida formidine lora remisit.
Quae postquam summo tetigere iacentia tergo,
Exspatiantur equi, nulloque inhibente per auras
Ignotae regionis eunt, quaque impetus egit,
Hac sine lege ruunt, altoque sub aethere fixis
Incursant stellis, rapiuntque per avia currum.
Et modo summa petunt, modo per declive viasque
Praecipites spatio terrae propiore feruntur.
Inferiusque suis fraternos currere Luna
Admiratur equos, ambustaque nubila fumant.

Tellus ardescit, et Iovi queritur.

Corripitur flammis, ut quaeque altissima, tellus,
Fissaque agit rimas et sucis aret ademptis.
Pabula canescunt, cum frondibus uritur arbor,
Materiamque suo praebet seges arida damno.
Parva queror. Magnae pereunt cum moenibus urbes,
Cumque suis totas populis incendia terras
In cinerem vertunt. Silvae cum montibus ardent.

Tum vero Phaëthon cunctis e partibus orbem
Aspicit accensum nec tantos sustinet aestus,
Ferventesque auras velut e fornace profunda
Ore trahit, currusque suos candescere sentit;
Et neque iam cineres eiectatamque favillam
Ferre potest, calidoque involvitur undique fumo,
Quoque eat, aut ubi sit, picea caligine tectus
Nescit, et arbitrio volucrum raptatur equorum.

Sanguine tunc credunt in corpora summa vocato
Aethiopum populos nigrum traxisse colorem.

Tum facta est Libye raptis umoribus aestu
Arida. Tum nymphae passis fontesque lacusque
Deflevere comis. Quaerit Boeotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas
Tuta manent. Mediis Tanais fumavit in undis,
Et quae Maeonias celebrarant carmine ripas
Flumineae volucres, medio caluere Caystro.
Nilus in extremum fugit perterritus orbem
Occuluitque caput, quod adhuc latet. Ostia septem
Pulverulenta vacant, septem sine flumine valles.

Dissilit omne solum, penetratque in Tartara rimis
Lumen et infernum terret cum coniuge regem.
Et mare contrahitur, siccaeque est campus harenae
Quod modo pontus erat; quosque altum texerat aequor,
Exsistunt montes et sparsas Cycladas augent.
Ima petunt pisces, nec se super aequora curvi
Tollere consuetas audent delphines in auras.
Corpora phocarum summo resupina profundo
Exanimata natant. Ipsum quoque Nerea fama est
Doridaque et natas tepidis latuisse sub antris.
Ter Neptunus aquis cum torvo bracchia vultu
Exserere ausus erat; ter non tulit aëris ignes.

Alma tamen Tellus, ut erat circumdata ponto,
Inter aquas pelagi contractosque undique fontes,
Sustulit oppressos collo tenus arida vultus,
Opposuitque manum fronti, magnoque tremore
Omnia concutiens paulum subsedit et infra
Quam solet esse, fuit; siccaque ita voce locuta est:

"Si placet hoc, meruique, quid O tua fulmina cessant,
Summe deum? Liceat perituraе viribus ignis
Igne perire tuo, clademque auctore levare.
Vix equidem fauces haec ipsa in verba resolvo"—
Presserat ora vapor—"tostos en aspice crines,
Inque oculis tantum, tantum super ora favillae.
Hosne mihi fructus, hunc fertilitatis honorem
Officiique refers, quod adunci vulnera aratri
Rastrorumque fero totoque exerceor anno,
Quod pecori frondes, alimentaque mitia, fruges
Humano generi, vobis quoque tura ministro?

"Sed tamen exitium fac me meruisse; quid undae,
Quid meruit frater? Cur illi tradita sorte
Aequora decrescunt et ab aethere longius absunt?

"Quod si nec fratris, nec te mea gratia tangit,
At caeli miserere tui. Circumspice utrumque,
Fumat uterque polus. Quos si vitiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat,
Vixque suis umeris candentem sustinet axem.
Si freta, si terrae pereunt, si regia caeli,
In chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest, et rerum consule summae."

Iuppiter Phaëthonta in Eridanum fulmine deicit, ignes exstinguit.

Dixerat haec Tellus: neque enim tolerare vaporem
Ulterius potuit nec dicere plura; suumque
Rettulit os in se propioraque Manibus antra.

At pater omnipotens, superos testatus et ipsum,
Qui dederat currus, nisi opem ferat, omnia fato
Interitura gravi, summam petit arduus arcem,
Unde solet latis nubes inducere terris,
Unde movet tonitrus vibrataque fulmina iactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit, nec quos caelo dimitteret, imbres.
Intonat, et dextra libratum fulmen ab aure
Misit in aurigam pariterque animaque rotisque
Expulit, et saevis compescuit ignibus ignes.

Consternantur equi et saltu in contraria facto
Colla iugo eripiunt abruptaque lora relinquunt.

Illic frena iacent, illic temone revulsus
Axis, in hac radii fractarum parte rotarum,
Sparsaque sunt late laceri vestigia currus.

At Phaëthon, rutilos flamma populante capillos,
Volvitur in praeceps longoque per aëra tractu
Fertur, ut interdum de caelo stella sereno
Etsi non cecidit, potuit cecidisse videri.
Quem procul a patria diverso maximus orbe
Excipit Eridanus, fumantiaque abluit ora.
Naïdes Hesperiae trifida fumantia flamma
Corpora dant tumulo, signant quoque carmine saxum:
HIC SITUS EST PHAETHON, CURRUS AURIGA PATERNI;
QUEM SI NON TENUIT, MAGNIS TAMEN EXCIDIT AUSIS.

Squalidus interea genitor Phaëthontis et expers
Ipse sui decoris, qualis cum deficit orbem
Esse solet, lucemque odit seque ipse diemque,
Datque animum in luctus et luctibus adicit iram,
Officiumque negat mundo.

"Satis," inquit, "ab aevi
Sors mea principiis fuit inrequieta, pigetque
Actorum sine fine mihi, sine honore laborum.
Quilibet alter agat portantes lumina currus!
Si nemo est, omnesque dei non posse fatentur,
Ipse agat; ut saltem, dum nostras temptat habenas,
Orbatura patres aliquando fulmina ponat.
Tum sciet, ignipedum vires expertus equorum,
Non meruisse necem, qui non bene rexerit illos."

Talia dicentem circumstant omnia Solem
Numina, neve velit tenebras inducere rebus,

Supplice voce rogant. Missos quoque Iuppiter ignes
Excusat, precibusque minas regaliter addit.
Colligit amentes et adhuc terrore paventes
Phoebus equos, stimuloque dolens et verbere caedit;
Saevit enim natumque obiectat et imputat illis.

5. *MERCURIUS ET BATTUS.*

Dei decipi non possunt.

Incustoditae Pylios memorantur in agros
Processisse boves. Videt has Atlantide Maia
Natus, et arte sua silvis occultat abactas.
Senserat hoc furtum nemo, nisi notus in illo
Rure senex; Battum vicinia tota vocabant.
Divitis hic saltus herbosaque pascua Nelei
Nobiliumque greges custos servabat equarum.

Hunc timuit, blandaque manu seduxit, et illi
"Quisquis es, hospes," ait, "si forte armenta requiret
Haec aliquis, vidisse nega; neu gratia facto
Nulla rependatur, nitidam cape praemia vaccam;"
Et dedit. Accepta voces has reddidit hospes,
"Tutus eas. Lapis iste prius tua furta loquetur,"
Et lapidem ostendit.

Simulat Iove natus abire,
Mox redit, et versa pariter cum voce figura,
"Rustice, vidisti si quas hoc limite," dixit,
"Ire boves, fer opem, furtoque silentia deme.
Iuncta suo pariter dabitur tibi femina tauro."

At senior, postquam est merces geminata, "sub illis
Montibus," inquit, "erunt;" et erant sub montibus illis.

Risit Atlantiades et, "Me mihi, perfide, prodis?
Me mihi prodis?" ait, periuraque pectora vertit
In durum silicem, qui nunc quoque dicitur Index;
Inque nihil merito vetus est infamia saxo.

6. *DOMUS INVIDIAE.*

Minerva domum Invidiae petit, et ipsam videt.

Protinus Invidiae nigro squalentia tabo
Tecta petit. Domus est imis in vallibus huius
Abdita, sole carens, non ulli pervia vento,
Tristis et ignavi plenissima frigoris, et quae
Igne vacet semper, caligine semper abundet.

Huc ubi pervenit belli metuenda virago,
Constitit ante domum, neque enim succedere tectis
Fas habet, et postes extrema cuspide pulsat.

Concussae patuere fores. Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam, visaque oculos avertit. At illa
Surgit humo pigre semesarumque relinquit
Corpora serpentum, passuque incedit inerti.
Utque deam vidit formaque armisque decoram,
Ingemuit multum atque animo suspiria duxit.
Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies, livent robigine dentes,
Pectora felle virent, lingua est suffusa veneno.
Risus abest, nisi quem visi movere dolores,
Nec fruitur somno, vigilacibus excita curis,
Sed videt ingratos, intabescitque videndo,
Successus hominum, carpitque et carpitur una,
Suppliciumque suum est.

7. *CADMUS.*

Cadmus, sorore Europa ubique petita, urbem condere parat. Draco comites necat.

Orbe pererrato, patriamque iramque parentis
Vitat Agenorides, Phoebique oracula supplex
Consulit et, quae sit tellus habitanda, requirit.

"Bos tibi," Phoebus ait, "solis occurret in arvis,
Nullum passa iugum, curvique immunis aratri.
Hac duce carpe vias et qua requieverit herba,
Moenia fac condas, Boeotiaque illa vocato."

Vix bene Castalio Cadmus descenderat antro,
Incustoditam lente videt ire iuvencam
Nullum servitii signum cervice gerentem.
Subsequitur pressoque legit vestigia gressu,
Auctoremque viae Phoebum taciturnus adorat.

Iam vada Cephisi Panopesque evaserat arva;
Bos stetit et tollens speciosam cornibus altis
Ad caelum frontem mugitibus impulit auras
Atque ita, respiciens comites sua terga sequentes,
Procubuit teneraque latus summisit in herba.
Cadmus agit grates, peregrinaeque oscula terrae
Figit, et ignotos montes agrosque salutat.
Sacra Iovi facturus erat. Iubet ire ministros
Et petere e vivis libandas fontibus undas.

Silva vetus stabat, nulla violata securi,
Et specus in medio, virgis ac vimine densus,
Efficiens humilem lapidum compagibus arcum,
Uberibus fecundus aquis, ubi conditus antro

Martius anguis erat, cristis praesignis et auro;
Igne micant oculi; corpus tumet omne veneno,
Tresque vibrant linguae; triplici stant ordine dentes.

Quem postquam Tyria lucum de gente profecti
Infausto tetigere gradu, demissaque in undas
Urna dedit sonitum, longo caput extulit antro
Caeruleus serpens horrendaque sibila misit.
Effluxere urnae manibus, sanguisque relinquit
Corpus, et attonitos subitus tremor occupat artus.
Nec mora. Phoenicas, sive illi tela parabant,
Sive fugam, sive ipse timor prohibebat utrumque,
Occupat. Hos morsu, longis amplexibus illos,
Hos necat adflata funesti tabe veneni.

Cadmus occidit draconem, cuius dentes, humi sparsi, milites fiunt.

Fecerat exiguas iam sol altissimus umbras;
Quae mora sit sociis, miratur Agenore natus,
Vestigatque viros. Tegumen direpta leonis
Pellis erat, telum splendenti lancea ferro
Et iaculum, teloque animus praestantior omni.

Ut nemus intravit letataque corpora vidit,
Victoremque supra spatiosi corporis hostem
Tristia sanguinea lambentem vulnera lingua,
"Aut ultor vestrae, fidissima corpora, mortis,
Aut comes," inquit, "ero." Dixit, dextraque molarem
Sustulit et magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Moenia mota forent; serpens sine vulnere mansit,

Loricaeque modo squamis defensus et atrae
Duritia pellis validos cute reppulit ictus.

At non duritia iaculum quoque vicit eadem,
Quod medio lentae spinae curvamine fixum
Constitit, et totum descendit in ilia ferrum.
Ille dolore ferox caput in sua terga retorsit,
Vulneraque aspexit, fixumque hastile momordit,
Idque ubi vi multa partem labefecit in omnem,
Vix tergo eripuit; ferrum tamen ossibus haesit.
Tum vero postquam solitas accessit ad iras
Causa recens, plenis tumuerunt guttura venis;
Impete nunc vasto ceu concitus imbribus amnis
Fertur, et obstantes proturbat pectore silvas.

Cedit Agenorides paulum, spolioque leonis
Sustinet incursus, instantiaque ora retardat
Cuspide praetenta. Furit ille et inania duro
Vulnera dat ferro, figitque in acumine dentes,
Iamque venenifero sanguis manare palato
Coeperat et virides aspergine tinxerat herbas.
Sed leve vulnus erat, quia se retrahebat ab ictu,
Laesaque colla dabat retro plagamque sedere
Cedendo arcebat nec longius ire sinebat,
Donec Agenorides coniectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti
Obstitit, et fixa est pariter cum robore cervix.

Dum spatium victor victi considerat hostis,
Ecce viri fautrix superas delapsa per auras
Pallas adest, motaeque iubet supponere terrae
Vipereos dentes, populi incrementa futuri.

Paret et, ut presso sulcum patefecit aratro,
Spargit humi iussos, mortalia semina, dentes.

Inde, fide maius, glaebae coepere moveri,
Primaque de sulcis acies apparuit hastae,
Tegmina mox capitum picto nutantia cono,
Mox umeri pectusque onerataque bracchia telis
Exsistunt, crescitque seges clipeata virorum.
Sic ubi tolluntur festis aulaea theatris,
Surgere signa solent, primumque ostendere vultus,
Cetera paulatim; placidoque educta tenore
Tota patent imoque pedes in margine ponunt.

Territus hoste novo Cadmus capere arma parabat.
"Ne cape," de populo, quem terra creaverat, unus
Exclamat, "nec te civilibus insere bellis."
Atque ita terrigenis rigido de fratribus unum
Comminus ense ferit; iaculo cadit eminus ipse.
Hic quoque, qui leto dederat, non longius illo
Vivit, et exspirat modo quas acceperat, auras.

Exemploque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Iamque brevis vitae spatium sortita iuventus
Sanguineo tepidam plangebat pectore matrem,
Quinque superstitibus; quorum fuit unus Echion.

Is sua iecit humo monitu Tritonidis arma,
Fraternaeque fidem pacis petiitque deditque.
Hos operis comites habuit Sidonius hospes,
Cum posuit iussam Phoebeïs sortibus urbem.

Iam stabant Thebae. Poteras iam, Cadme, videri
Exsilio felix. Sed scilicet ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.

8. *BACCHUS ET NAUTAE PERFIDI.*

Acoetes, comes Bacchi, apud Penthea canit.

Forte petens Delon Ciae telluris ad oras
Applicor, et dextris adducor litora remis,
Doque leves saltus udaeque immittor harenae.
Nox ubi consumpta est, Aurora rubescere primo
Coeperat, exsurgo laticesque inferre recentes
Admoneo, monstroque viam, quae ducat ad undas.
Ipse, quid aura mihi tumulo promittat ab alto,
Prospicio, comitesque voco, repetoque carinam.

"Adsumus en!" inquit sociorum primus Opheltes,
Utque putat, praedam deserto nactus in agro,
Virginea puerum ducit per litora forma.
Ille mero somnoque gravis titubare videtur,
Vixque sequi. Specto cultum faciemque gradumque;
Nil ibi quod credi posset mortale, videbam.
Et sensi et dixi sociis, "Quod numen in isto
Corpore sit, dubito; sed corpore numen in isto est.
Quisquis es, O faveas, nostrisque laboribus adsis;
His quoque des veniam."

"Pro nobis mitte precari,'
Dictys ait, quo non alius conscendere summas
Ocior antemnas, prensoque rudente relabi.
Hoc Libys, hoc flavus, prorae tutela, Melanthus,

Hoc probat Alcimedon, et qui requiemque modumque
Voce dabat remis, animorum hortator Epopeus;
Hoc omnes alii; praedae tam caeca cupido est.

"Non tamen hanc sacro violari pondere pinum
Perpetiar," dixi, "pars hic mihi maxima iuris."
Inque aditu obsisto. Furit audacissimus omni
De numero Lycabas, qui Tusca pulsus ab urbe
Exsilium dira poenam pro caede luebat.
Is mihi, dum resto, iuvenali guttura pugno
Rupit, et excussum misisset in aequora, si non
Haesissem, quamvis amens, in fune retentus.

Impia turba probat factum. Tum denique Bacchus, —
Bacchus enim fuerat — veluti clamore solutus
Sit sopor, aque mero redeant in pectora sensus,
"Quid facitis? Quis clamor?" ait, "Qua, dicite, nautae,
Huc ope perveni? Quo me deferre paratis?"

"Pone metum," Proreus, "et quos contingere portus,
Ede, velis," dixit; "terra sistere petita."
"Naxon," ait Liber, "cursus advertite vestros.
Illa mihi domus est; vobis erit hospita tellus."

Per mare fallaces perque omnia numina iurant
Sic fore, meque iubent pictae dare vela carinae.
Dextera Naxos erat. Dextra mihi lintea danti
"Quid facis, O demens? Quis te furor," inquit Opheltes,

"Persequitur? Retine!" "Laevam pete," maxima nutu
Pars mihi significat, pars, quid velit, aure susurrat.
Obstipui; "Capiat" que "alius moderamina," dixi,
Meque ministerio scelerisque artisque removi.

Increpor a cunctis, totumque immurmurat agmen.
E quibus Aethalion, "Te scilicet omnis in uno
Nostra salus posita est!" ait, et subit ipse meumque
Explet opus, Naxoque petit diversa relicta.

Tum deus illudens, tamquam modo denique fraudem
Senserit, e puppi pontum prospectat adunca
Et flenti similis, "Non haec mihi litora, nautae,
Promisistis," ait, "non haec mihi terra rogata est.
Quo merui poenam facto? Quae gloria vestra est,
Si puerum iuvenes, si multi fallitis unum?"

Iamdudum flebam. Lacrimas manus impia nostras
Ridet et impellit properantibus aequora remis.
Per tibi nunc ipsum, nec enim praesentior illo
Est deus, adiuro, tam me tibi vera referre,
Quam veri maiora fide. Stetit aequore puppis
Haud aliter, quam si siccum navale teneret.

Illi admirantes remorum in verbere perstant,
Velaque deducunt, geminaque ope currere temptant.
Impediunt hederae remos, nexuque recurvo
Serpunt et gravidis distinguunt vela corymbis.
Ipse racemiferis frontem circumdatus uvis
Pampineis agitat velatam frondibus hastam.
Quem circa tigres simulacraque inania lyncum
Pictarumque iacent fera corpora pantherarum.

Exsiluere viri, sive hoc insania fecit,
Sive timor. Primusque Medon nigrescere coepit
Corpore, et expresso spinae curvamine flecti.
Incipit huic Lycabas: "In quae miracula," dixit,
"Verteris?" et lati rictus et panda loquenti
Naris erat, squamamque cutis durata trahebat.

At Libys obstantes dum vult obvertere remos,
In spatium resilire manus breve vidit, et illas
Iam non esse manus, iam pinnas posse vocari.

Alter, ad intortos cupiens dare bracchia funes,
Bracchia non habuit, truncoque repandus in undas
Corpore desiluit; falcata novissima cauda est,
Qualia dimidiae sinuantur cornua lunae.
Undique dant saltus, multaque aspergine rorant,
Emerguntque iterum, redeuntque sub aequora rursus,
Inque chori ludunt speciem, lascivaque iactant
Corpora et acceptum patulis mare naribus efflant.

De modo viginti, tot enim ratis illa ferebat,
Restabam solus. Pavidum gelidumque trementi
Corpore vixque meum firmat deus, "Excute," dicens
'Corde metum, Diamque tene." Delatus in illam
Accessi sacris Baccheaque festa frequento.

9. *PYRAMUS ET THISBE.*

Error levis duos amantes perdit.

Pyramus et Thisbe, iuvenum pulcherrimus alter,
Altera, quas oriens habuit, praelata puellis,
Contiguas tenuere domos, ubi dicitur altam
Coctilibus muris cinxisse Semiramis urbem.
Notitiam primosque gradus vicinia fecit;
Tempore crevit amor. Taedae quoque iure coissent,
Sed vetuere patres. Quod non potuere vetare,
Ex aequo captis ardebant mentibus ambo.
Conscius omnis abest; nutu signisque loquuntur,
Quoque magis tegitur, tectus magis aestuat ignis.

Fissus erat tenui rima, quam duxerat olim,
Cum fieret, paries domui communis utrique.
Id vitium nulli per saecula longa notatum —
Quid non sentit amor? — primi vidistis, amantes,
Et vocis fecistis iter; tutaeque per illud
Murmure blanditiae minimo transire solebant.

Saepe, ubi constiterant, hinc Thisbe, Pyramus illinc,
Inque vices fuerat captatus anhelitus oris,
"Invide," dicebant, "paries, quid amantibus obstas?
Quantum erat, ut sineres toto nos corpore iungi,
Aut hoc si nimium, vel ad oscula danda pateres!
Nec sumus ingrati; tibi nos debere fatemur,
Quod datus est verbis ad amicas transitus aures."

Talia diversa nequiquam sede locuti
Sub noctem dixere "vale," partique dedere
Oscula quisque suae, non pervenientia contra.

Postera nocturnos aurora removerat ignes
Solque pruinosas radiis siccaverat herbas,
Ad solitum coiere locum. Tum, murmure parvo
Multa prius questi, statuunt, ut nocte silenti
Fallere custodes foribusque excedere temptent,
Cumque domo exierint, urbis quoque tecta relinquant;
Neve sit errandum lato spatiantibus arvo,
Conveniant ad busta Nini, lateantque sub umbra
Arboris. Arbor ibi, niveis uberrima pomis
Ardua morus, erat, gelido contermina fonti.

Pacta placent. Et lux, tarde discedere visa,
Praecipitatur aquis, et aquis nox exit ab isdem.
Callida per tenebras versato cardine Thisbe
Egreditur fallitque suos, adopertaque vultum
Pervenit ad tumulum, dictaque sub arbore sedit.
Audacem faciebat amor. Venit ecce recenti
Caede leaena boum spumantes oblita rictus,
Depositura sitim vicini fontis in unda.

Quam procul ad lunae radios Babylonia Thisbe
Vidit, et obscurum trepido pede fugit in antrum,
Dumque fugit, tergo velamina lapsa reliquit.
Ut lea saeva sitim multa compescuit unda,
Dum redit in silvas, inventos fonte sine ipsa
Ore cruentato tenues laniavit amictus.

Serius egressus vestigia vidit in alto
Pulvere certa ferae, totoque expalluit ore
Pyramus. Ut vero vestem quoque sanguine tinctam

Repperit, "Una duos," inquit, "nox perdet amantes!
E quibus illa fuit longa dignissima vita,
Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metus qui iussi nocte venires,
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicumque sub hac habitatis rupe, leones.
Sed timidi est optare necem."

Velamina Thisbes
Tollit, et ad pactae secum fert arboris umbram.
Utque dedit notae lacrimas, dedit oscula vesti,
"Accipe nunc," inquit, "nostri quoque sanguinis haustus!"
Quoque erat accinctus, demisit in ilia ferrum,
Nec mora, ferventi moriens e vulnere traxit.

Ut iacuit resupinus humo, cruor emicat alte,
Non aliter, quam cum vitiato fistula plumbo
Scinditur, et tenui stridente foramine longas
Eiaculatur aquas atque ictibus aëra rumpit.
Arborei fetus aspergine caedis in atram
Vertuntur faciem, madefactaque sanguine radix
Puniceo tinguit pendentia mora colore.

Ecce metu nondum posito, ne fallat amantem,
Illa redit, iuvenemque oculis animoque requirit,
Quantaque vitarit narrare pericula gestit.
Utque locum et visa cognoscit in arbore formam,
Sic facit incertam pomi color; haeret, an haec sit.

Dum dubitat, tremebunda videt pulsare cruentum
Membra solum, retroque pedem tulit, oraque buxo
Pallidiora gerens exhorruit aequoris instar,
Quod tremit, exigua cum summum stringitur aura.

Sed postquam remorata suos cognovit amores,
Percutit indignos claro plangore lacertos,
Et laniata comas amplexaque corpus amatum
Vulnera supplevit lacrimis fletumque cruori
Miscuit, et gelidis in vultibus oscula figens
"Pyrame," clamavit, "quis te mihi casus ademit?
Pyrame, responde; tua te carissima Thisbe
Nominat. Exaudi, vultusque attolle iacentes!"

Ad nomen Thisbes oculos iam morte gravatos
Pyramus erexit, visaque recondidit illa.
Quae postquam vestemque suam cognovit, et ense
Vidit ebur vacuum, "Tua te manus," inquit, "amorque
Perdidit, infelix. Est et mihi fortis in unum
Hoc manus, est et amor; dabit hic in vulnera vires.
Persequar exstinctum, letique miserrima dicar
Causa comesque tui. Quique a me morte revelli
Heu sola poteras, poteris nec morte revelli!

"Hoc tamen amborum verbis estote rogati,
O multum miseri, meus illiusque parentes,
Ut quos certus amor, quos hora novissima iunxit,
Componi tumulo non invideatis eodem.
At tu, quae ramis arbor miserabile corpus
Nunc tegis unius, mox es tectura duorum,

Signa tene caedis, pullosque et luctibus aptos
Semper habe fetus, gemini monumenta cruoris."

Dixit, et aptato pectus mucrone sub imum
Incubuit ferro, quod adhuc a caede tepebat.
Vota tamen tetigere deos, tetigere parentes.
Nam color in pomo est, ubi permaturuit, ater;
Quodque rogis superest, una requiescit in urna.

10. *TARTARUS.*

Iuno ad inferos descendit.

Est via declivis funesta nubila taxo;
Ducit ad infernas per muta silentia sedes.
Styx nebulas exhalat iners, umbraeque recentes
Descendunt illac simulacraque functa sepulchris.
Pallor Hiemsque tenent late loca senta; novique,
Qua sit iter, manes, Stygiam qua ducat ad urbem,
Ignorant, ubi sit nigri fera regia Ditis.

Mille capax aditus et apertas undique portas
Urbs habet. Utque fretum de tota flumina terra,
Sic omnes animas locus accipit ille, nec ulli
Exiguus populo est, turbamve accedere sentit.

Errant exsangues sine corpore et ossibus umbrae,
Parsque forum celebrant, pars imi tecta tyranni,
Pars aliquas artes, antiquae imitamina vitae.

Sustinet ire illuc caelesti sede relicta —
Tantum odiis iraeque dabat — Saturnia Iuno.

Quo simul intravit, sacroque a corpore pressum
Ingemuit limen, tria Cerberus extulit ora
Et tres latratus simul edidit. Illa sorores
Nocte vocat genitas, grave et implacabile numen.
Carceris ante fores clausas adamante sedebant,
Deque suis atros pectebant crinibus angues.

Quam simul agnorunt inter caliginis umbras,
Surrexere deae; sedes Scelerata vocatur.
Viscera praebebat Tityos lanianda, novemque
Iugeribus distentus erat. Tibi, Tantale, nullae
Deprenduntur aquae; quaeque imminet, effugit arbor.
Aut petis, aut urges ruiturum, Sisyphe, saxum.
Volvitur Ixion et se sequiturque fugitque;
Molirique suis letum patruelibus ausae
Adsiduae repetunt, quas perdant, Belides undas.

11. *PERSEUS.*

Atlas a Perseo in montem vertitur.

Viperei referens spolium memorabile monstri
Aëra carpebat Perseus stridentibus alis.
Cumque super Libycas victor penderet harenas,
Gorgonei capitis guttae cecidere cruentae;
Quas humus exceptas varios animavit in angues.
Unde frequens illa est infestaque terra colubris.

Iamque cadente die, veritus se credere nocti,
Constitit Hesperio, regnis Atlantis, in orbe;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Aurorae, currus Aurora diurnos.

Hic hominum cunctos ingenti corpore praestans
Iapetionides Atlas fuit. Ultima tellus
Rege sub hoc et pontus erat, qui Solis anhelis
Aequora subdit equis et fessos excipit axes.
Mille greges illi totidemque armenta per herbas
Errabant; et humum vicinia nulla premebant.
Arboreae frondes auro radiante virentes
Ex auro ramos, ex auro poma tegebant.

"Hospes," ait Perseus illi, "seu gloria tangit
Te generis magni, generis mihi Iuppiter auctor;
Sive es mirator rerum, mirabere nostras.
Hospitium requiemque peto." Memor ille vetustae
Sortis erat; Themis hanc dederat Parnasia sortem:
Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor, et hunc praedae titulum Iove natus habebit.

Id metuens solidis pomaria clauserat Atlas
Moenibus et vasto dederat servanda draconi,
Arcebatque suis externos finibus omnes.
Huic quoque, "Vade procul, ne longe gloria rerum,
Quam mentiris," ait, "longe tibi Iuppiter absit,"
Vimque minis addit manibusque expellere temptat
Cunctantem et placidis miscentem fortia dictis.

Viribus inferior — quis enim par esset Atlanti
Viribus? — "At quoniam parvi tibi gratia nostra est,
Accipe munus!" ait, laevaque a parte Medusae
Ipse retro versus squalentia protulit ora.
Quantus erat, mons factus Atlas. Nam barba comaeque
In silvas abeunt, iuga sunt umerique manusque;
Quod caput ante fuit, summo est in monte cacumen;
Ossa lapis fiunt. Tum partes auctus in omnes
Crevit in immensum — sic, di, statuistis — et omne
Cum tot sideribus caelum requievit in illo.

Perseus Andromedan liberat.

Clauserat Hippotades aeterno carcere ventos,
Admonitorque operum caelo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumptis
Parte ab utraque pedes, telaque accingitur unco,
Et liquidum motis talaribus aëra findit.
Gentibus innumeris circumque infraque relictis
Aethiopum populos, Cepheaque conspicit arva.
Illic immeritam maternae pendere linguae
Andromedan poenas iniustus iusserat Ammon.

Quam simul ad duras religatam bracchia cautes
Vidit Abantiades, — nisi quod levis aura capillos
Moverat, et tepido manabant lumina fletu,
Marmoreum ratus esset opus — trahit inscius ignes
Et stupet, et visae correptus imagine formae
Paene suas quatere est oblitus in aëre pennas.

Ut stetit, "O," dixit, "non istis digna catenis!
Pande requirenti nomen terraeque tuumque,
Et cur vincla geras."
Primo silet illa, nec audet
Appellare virum virgo; manibusque modestos
Celasset vultus, si non religata fuisset.
Lumina, quod potuit, lacrimis implevit obortis.
Saepius instanti, sua ne delicta fateri
Nolle videretur, nomen terraeque suumque,
Quantaque maternae fuerit fiducia formae,
Indicat. Et nondum memoratis omnibus unda
Insonuit, veniensque immenso belua ponto
Imminet, et latum sub pectore possidet aequor.

Conclamat virgo. Genitor lugubris et una
Mater adest, ambo miseri, sed iustius illa.
Nec secum auxilium, sed dignos tempore fletus
Plangoremque ferunt, vinctoque in corpore adhaerent,
Cum sic hospes ait: "Lacrimarum longa manere
Tempora vos poterunt; ad opem brevis hora ferendam est.
Hanc ego si peterem Perseus Iove natus et alis
Aërias ausus iactatis ire per auras,
Praeferrer cunctis certe gener! Addere tantis

Dotibus et meritum, faveant modo numina, tempto.
Ut mea sit, servata mea virtute, paciscor."

Accipiunt legem — quis enim dubitaret? — et orant,
Promittuntque super regnum dotale parentes.

Ecce velut navis praefixo concita rostro
Sulcat aquas, iuvenum sudantibus acta lacertis,
Sic fera dimotis impulsu pectoris undis
Tantum aberat scopulis, quantum Balearica torto
Funda potest plumbo medii transmittere caeli;
Cum subito iuvenis pedibus tellure repulsa
Arduus in nubes abiit. Ut in aequore summo
Umbra viri visa est, visam fera saevit in umbram.

Utque Iovis praepes, vacuo cum vidit in arvo
Praebentem Phoebo liventia terga draconem,
Occupat aversum; neu saeva retorqueat ora,
Squamigeris avidos figit cervicibus ungues:
Sic celeri missus praeceps per inane volatu
Terga ferae pressit, dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.
Vulnere laesa gravi modo se sublimis in auras
Attollit, modo subdit aquis, modo more ferocis
Versat apri, quem turba canum circumsona terret.

Ille avidos morsus velocibus effugit alis;
Quaque patent, nunc terga cavis super obsita conchis,
Nunc laterum costas, nunc qua tenuissima cauda
Desinit in piscem, falcato verberat ense.
Belua puniceo mixtos cum sanguine fluctus
Ore vomit. Maduere graves aspergine pennae.

Nec bibulis ultra Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus exstat aquis, operitur ab aequóre moto.
Nixus eo rupisque tenens iuga prima sinistra
Ter quater exegit repetita per ilia ferrum.

Litora cum plausu clamor superasque deorum
Implevere domos. Gaudent, generumque salutant
Auxiliumque domus servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.

Dis tribus ille focos totidem de caespite ponit,
Laevum Mercurio, dextrum tibi, bellica virgo;
Ara Iovis media est. Mactatur vacca Minervae,
Alipedi vitulus, taurus tibi, summe deorum.
Protinus Andromedan et tanti praemia facti
Indotata rapit; taedas Hymenaeus Amorque
Praecutiunt. Largis satiantur odoribus ignes,
Sertaque dependent tectis, et ubique lyraeque
Tibiaque et cantus, animi felicia laeti
Argumenta, sonant. Reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu
Cepheni proceres ineunt convivia regis.

12. *PROSERPINA*

Proserpina a Dite rapta est.

Haud procul Hennaeis lacus est a moenibus altae,
Nomine Pergus, aquae. Non illo plura Caystros
Carmina cycnorum labentibus audit in undis.
Silva coronat aquas cingens latus omne, suisque
Frondibus ut velo Phoebeos submovet ignes.
Frigora dant rami, Tyrios humus umida flores;
Perpetuum ver est.

Quo dum Proserpina luco
Ludit, et aut violas aut candida lilia carpit,
Dumque puellari studio calathosque sinumque
Implet, et aequales certat superare legendo,
Paene simul visa est dilectaque raptaque Diti;
Usque adeo est properatus amor. Dea territa maesto
Et matrem et comites, sed matrem saepius, ore
Clamat; et ut summa vestem laniarat ab ora,
Collecti flores tunicis cecidere remissis.
Tantaque simplicitas puerilibus adfuit annis,
Haec quoque virgineum movit iactura dolorem.

Raptor agit currus, et nomine quemque vocatos
Exhortatur equos, quorum per colla iubasque
Excutit obscura tinctas ferrugine habenas;
Perque lacus altos et olentia sulpure fertur
Stagna Palicorum, rupta ferventia terra,
Et qua Bacchiadae, bimari gens orta Corintho,
Inter inaequales posuerunt moenia portus.

Est medium Cyanes et Pisaeae Arethusae,
Quod coit angustis inclusum cornibus aequor.
Hic fuit, a cuius stagnum quoque nomine dictum est,
Inter Sicelidas Cyane celeberrima nymphas.
Gurgite quae medio summa tenus exstitit alvo,
Agnovitque deam. "Nec longius ibitis!" inquit,
"Non potes invitae Cereris gener esse. Roganda,
Non rapienda fuit. Quod si componere magnis
Parva mihi fas est, et me dilexit Anapis;
Exorata tamen, nec, ut haec, exterrita nupsi."

Dixit, et in partes diversas bracchia tendens
Obstitit. Haud ultra tenuit Saturnius iram,
Terribilesque hortatus equos in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit
Et pronos currus medio cratere recepit.

At Cyane, raptamque deam contemptaque fontis
Iura sui maerens, inconsolabile vulnus
Mente gerit tacita, lacrimisque absumitur omnis.
Primaque de tota tenuissima quaeque liquescunt,
Caerulei crines digitique et crura pedesque;
Denique pro vivo vitiatas sanguine venas
Lympha subit, restatque nihil, quod prendere possis

Mater Ceres Proserpinam ubique quaerit, Iovi supplicat.

Interea pavidae nequiquam filia matri
Omnibus est terris, omni quaesita profundo.
Illam non udis veniens Aurora capillis
Cessantem vidit, non Hesperus. Illa duabus

Flammiferas pinus manibus succendit ab Aetna
Perque pruinosas tulit inrequieta tenebras.
Rursus ubi alma dies hebetarat sidera, natam
Solis ab occasu solis quaerebat ad ortus.

Quas dea per terras et quas erraverit undas,
Dicere longa mora est. Quaerenti defuit orbis.
Sicaniam repetit, dumque omnia lustrat eundo,
Venit et ad Cyanen. Ea ni mutata fuisset,
Omnia narrasset. Sed et os et lingua volenti
Dicere non aderant, nec quo loqueretur, habebat.
Signa tamen manifesta dedit, notamque parenti
Illo forte loco delapsam in gurgite sacro
Persephones zonam summis ostendit in undis.

Quam simul agnovit, tamquam tunc denique raptam
Scisset, inornatos laniavit diva capillos,
Et repetita suis percussit pectora palmis.
Nescit adhuc, ubi sit; terras tamen increpat omnes
Ingratasque vocat nec frugum munere dignas,
Trinacriam ante alias, in qua vestigia damni
Repperit. Ergo illic saeva vertentia glaebas
Fregit aratra manu, parilique irata colonos
Ruricolasque boves leto dedit, arvaque iussit
Fallere depositum, vitiataque semina fecit.

Fertilitas terrae latum vulgata per orbem
Falsa iacet. Primis segetes moriuntur in herbis,
Et modo sol nimius, nimius modo corripit imber;
Sideraque ventique nocent, avidaeque volucres
Semina iacta legunt; lolium tribulique fatigant
Triticeas messes et inexpugnabile gramen.

Tum caput Eleis Alpheas extulit undis,
Rorantesque comas a fronte removit ad aures,
Atque ait:
"O toto quaesitae virginis orbe
Et frugum genetrix, immensos siste labores,
Neve tibi fidae violenta irascere terrae!
Terra nihil meruit, patuitque invita rapinae.
Nec sum pro patria supplex; huc hospita veni.
Pisa mihi patria est, et ab Elide ducimus ortus.
Mota loco cur sim tantique per aequoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis, cum tu curaque levata
Et vultus melioris eris. Mihi pervia tellus
Praebet iter, subterque imas ablata cavernas
Hic caput attollo desuetaque sidera cerno.
Ergo dum Stygio sub terris gurgite labor,
Visa tua est oculis illic Proserpina nostris;
Illa quidem tristis, neque adhuc interrita vultu,
Sed regina tamen, sed opaci maxima mundi,
Sed tamen inferni pollens matrona tyranni."
Mater ad auditas stupuit ceu saxea voces,
Attonitaeque diu similis fuit. Utque dolore
Pulsa gravi gravis est amentia, curribus auras
Exit in aetherias. Ibi toto nubila vultu
Ante Iovem passis stetit invidiosa capillis,
"Pro" que "meo veni supplex tibi, Iuppiter," inquit,
"Sanguine, proque tuo. Si nulla est gratia matris,
Nata patrem moveat. Neu sit tibi cura, precamur,
Vilior illius, quod nostro est edita partu.
En quaesita diu tandem mihi nata reperta est;
Si reperire vocas amittere certius, aut si

DEPARTURE OF PROSERPINA FOR HER HALF-YEAR'S SOJOURN IN THE UNDERWORLD.

FROM AN ANCIENT VASE-PAINTING.

PROSERPINA, ALREADY IN PLUTO'S CHARIOT, BIDS AN AFFECTIONATE FAREWELL TO CERES (DEMETER) HERMES STANDS READY TO CONDUCT THE PAIR INTO THE UNDERWORLD, HECATE LIGHTING THE WAY WITH TORCHES.

Scire, ubi sit, reperire vocas. Quod rapta, feremus,
Dummodo reddat eam. Neque enim praedone marito
Filia digna tua est — si iam mea filia non est."

Iuppiter respondet. Proserpina caelum quotannis repetit.

Iuppiter excepit:

"Commune est pignus onusque
Nata mihi tecum. Sed si modo nomina rebus
Addere vera placet, non hoc iniuria factum,
Verum amor est. Neque erit nobis gener ille pudori,
Tu modo, diva, velis. Ut desint cetera, quantum est
Esse Iovis fratrem! Quid quod non cetera desunt
Nec cedit nisi sorte mihi. Sed tanta cupido
Si tibi discidii est, repetet Proserpina caelum;
Lege tamen certa, si nullos contigit illic
Ore cibos; nam sic Parcarum foedere cautum est."

Dixerat. At Cereri certum est educere natam.
Non ita fata sinunt, quoniam ieiunia virgo
Solverat et, cultis dum simplex errat in hortis,
Puniceum curva decerpserat arbore pomum,
Sumptaque pallenti septem de cortice grana
Presserat ore suo.

At medius fratrisque sui maestaeque sororis
Iuppiter ex aequo volventem dividit annum.
Nunc dea, regnorum numen commune duorum,
Cum matre est totidem, totidem cum coniuge menses.
Vertitur extemplo facies et mentis et oris;
Nam modo quae poterat Diti quoque maesta videri,
Laeta deae frons est, ut sol, qui tectus aquosis
Nubibus ante fuit, victis e nubibus exit.

13. *NIOBE.*

Niobe, superbiā elata, se Latonae praeponit.

Felicissima matrum
Dicta foret Niobe, si non sibi visa fuisset.

Nam sata Tiresia venturi praescia Manto
Per medias fuerat, divino concita motu,
Vaticinata vias, "Ismenides, ite frequentes
Et date Latonae Latonigenisque duobus
Cum prece tura pia, lauroque innectite crinem;
Ore meo Latona iubet." Paretur, et omnes
Thebaïdes iussis sua tempora frondibus ornant,
Turaque dant sanctis et verba precantia flammis.

Ecce venit comitum Niobe celeberrima turba,
Vestibus intexto Phrygiis spectabilis auro
Et, quantum ira sinit, formosa, movensque decoro
Cum capite immissos umerum per utrumque capillos
Constitit; utque oculos circumtulit alta superbos,

"Quis furor, auditos," inquit, "praeponere visis
Caelestes? Aut cur colitur Latona per aras,
Numen adhuc sine ture meum est? Mihi Tantalus auctor,
Cui licuit soli superorum tangere mensas.
Pleïadum soror est genetrix mea. Maximus Atlas
Est avus, aetherium qui fert cervicibus axem;
Iuppiter alter avus. Socero quoque glorior illo.

"Me gentes metuunt Phrygiae, me regia Cadmi
Sub domina est; fidibusque mei commissa mariti

Moenia cum populis a meque viroque reguntur.
In quamcumque domus adverti lumina partem,
Immensae spectantur opes. Accedit eodem
Digna dea facies. Huc natas adice septem
Et totidem iuvenes, et mox generosque nurusque.

"Quaerite nunc, habeat quam nostra superbia causam,
Nescio quoque audete satam Titanida Coeo
Latonam praeferre mihi. Vero illa duorum
Facta parens; prolis pars haec est septima nostrae.
Sum felix — quis enim neget hoc? — felixque manebo.
Hoc quoque quis dubitet? Tutam me copia fecit.

"Maior sum, quam cui possit Fortuna nocere;
Multaque ut eripiat, multo mihi plura relinquet.
Excessere metum mea iam bona. Fingite demi
Huic aliquid populo natorum posse meorum,
Non tamen ad numerum redigar spoliata duorum,
Latonae turbam; qua quantum distat ab orba?
Ite, satis, properate, sacri est; laurumque capillis
Ponite."

Deponunt, infectaque sacra relinquunt,
Quodque licet, tacito venerantur murmure numen.

Apollo, querellis Latonae motus, omnes filios filiasque Niobes perdit.

Indignata dea est, summoque in vertice Cynthi
Talibus est dictis gemina cum prole locuta:

"En ego vestra parens, vobis animosa creatis,
Et, nisi Iunoni, nulli cessura dearum,

An dea sim, dubitor. Perque omnia saecula cultis
Arceor, O nati, nisi vos succurritis, aris.
Nec dolor hic solus; diro convicia facto
Tantalis adiecit, vosque est postponere natis
Ausa suis, et me, — quod in ipsam recidat! — orbam
Dixit, et exhibuit linguam scelerata paternam."

Adiectura preces erat his Latona relatis:
"Desine!" Phoebus ait, "poenae mora longa querella est."
Dixit idem Phoebe. Celerique per aëra lapsu
Contigerant tecti Cadmeïda nubibus arcem.

Planus erat lateque patens prope moenia campus,
Adsiduis pulsatus equis, ubi turba rotarum
Duraque mollierat subiectas ungula glaebas.
Pars ibi de septem genitis Amphione fortes
Conscendunt in equos, Tyrioque rubentia suco
Terga premunt, auroque graves moderantur habenas
E quibus Ismenus, dum certum flectit in orbem
Quadrupedis cursus, spumantiaque ora coërcet,
"Ei mihi!" conclamat, medioque in pectore fixa
Tela gerit, frenisque manu moriente remissis
In latus a dextro paulatim defluit armo.

Proximus, audito sonitu per inane pharetrae,
Frena dabat Sipylus; veluti cum praescius imbris
Nube fugit visa, pendentiaque undique rector
Carbasa deducit, ne qua levis effluat aura.
Frena tamen dantem non evitabile telum
Consequitur, summaque tremens cervice sagitta
Haesit, et exstabat nudum de gutture ferrum.

Ille, ut erat, pronus per colla admissa iubasque
Volvitur, et calido tellurem sanguine foedat.

Phaedimus infelix et aviti nominis heres
Tantalus, ut solito finem imposuere labori,
Transierant ad opus nitidae iuvenale palaestrae;
Et iam contulerant arto luctantia nexu
Pectora pectoribus, cum tento concita nervo,
Sicut erant iuncti, traiecit utrumque sagitta.
Ingemuere simul, simul incurvata dolore
Membra solo posuere; simul suprema iacentes
Lumina versarunt, animam simul exhalarunt.

Aspicit Alphenor, laniataque pectora plangens
Advolat, ut gelidos complexibus adlevet artus,
Inque pio cadit officio; nam Delius illi
Intima fatifero rupit praecordia ferro.
Quod simul eductum, pars est pulmonis in hamis
Eruta, cumque anima cruor est effusus in auras.

At non intonsum simplex Damasichthona vulnus
Adficit. Ictus erat, qua crus esse incipit, et qua
Mollia nervosus facit internodia poples.
Dumque manu temptat trahere exitiabile telum,
Altera per iugulum pennis tenus acta sagitta est.

Ultimus Ilioneus non profectura precando
Bracchia sustulerat, "Di" que "O communiter omnes,"
Dixerat, ignarus non omnes esse rogandos,
"Parcite!" Motus erat, cum iam revocabile telum
Non fuit, Arcitenens. Minimo tamen occidit ille
Vulnere, non alte percusso corde sagitta.

Fama mali populique dolor lacrimaeque suorum
Tam subitae matrem certam fecere ruinae
Mirantem potuisse, irascentemque, quod ausi
Hoc essent superi, quod tantum iuris haberent.
Nam pater Amphion ferro per pectus adacto
Finierat moriens pariter cum luce dolorem.

Heu quantum haec Niobe Niobe distabat ab illa,
Quae modo Latois populum submoverat aris
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis; at nunc miseranda vel hosti!

Corporibus gelidis incumbit, et ordine nullo
Oscula dispensat natos suprema per omnes.
A quibus ad caelum liventia bracchia tollens
"Pascere, crudelis, nostro, Latona, dolore,
Pascere," ait, "satiaque meo tua pectora luctu!
Efferor. Exsulta, victrixque inimica triumpha.
Cur autem victrix? miserae mihi plura supersunt,
Quam tibi felici. Post tot quoque funera vinco."

Dixerat, et sonuit contento nervus ab arcu,
Qui praeter Nioben unam conterruit omnes.
Illa malo est audax. Stabant cum vestibus atris
Ante toros fratrum demisso crine sorores.

E quibus una trahens haerentia viscere tela
Imposito fratri moribunda relanguit ore.

Altera solari miseram conata parentem
Conticuit subito, duplicataque vulnere caeco est.

Haec frustra fugiens collabitur; illa sorori
Immoritur; latet haec; illam trepidare videres.

NIOBE, WITH THE YOUNGEST DAUGHTER.

FROM A STATUE AT FLORENCE.

Sexque datis leto diversaque vulnera passis
Ultima restabat; quam toto corpore mater,
Tota veste tegens, "Unam minimamque relinque!
De multis minimam posco," clamavit, "et unam."

Dumque rogat, pro qua rogat, occidit. Orba resedit
Exanimes inter natos natasque virumque,
Deriguitque malis. Nullos movet aura capillos,
In vultu color est sine sanguine, lumina maestis
Stant immota genis; nihil est in imagine vivum.

Ipsa quoque interius cum duro lingua palato
Congelat, et venae desistunt posse moveri;
Nec flecti cervix nec bracchia reddere motus
Nec pes ire potest; intra quoque viscera saxum est.
Flet tamen, et validi circumdata turbine venti
In patriam rapta est. Ibi fixa cacumine montis
Liquitur, et lacrimas etiam nunc marmora manant.

14. *DAEDALUS ET ICARUS.*

Daedalus Icarusque filius a Crete volant. Icarus in mare cadit.

Daedalus interea Creten longumque perosus
Exsilium tactusque loci natalis amore,
Clausus erat pelago. "Terras licet," inquit, "et undas
Obstruat; at caelum certe patet. Ibimus illac.
Omnia possideat, non possidet aëra Minos."

Dixit, et ignotas animum dimittit in artes,
Naturamque novat. Nam ponit in ordine pennas,
Ut clivo crevisse putes; sic rustica quondam
Fistula disparibus paulatim surgit avenis.
Tum lino medias et ceris alligat imas,
Atque ita compositas parvo curvamine flectit,
Ut veras imitetur aves.

Puer Icarus una
Stabat et, ignarus sua se tractare pericla,
Ore renidenti modo quas vaga moverat aura,
Captabat plumas, flavam modo pollice ceram
Mollibat, lusuque suo mirabile patris
Impediebat opus. Postquam manus ultima coeptis
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motaque pependit in aura.

Instruit et natum, "Medio" que "ut limite curras,
Icare," ait, "moneo, ne, si demissior ibis,
Unda gravet pennas, si celsior, ignis adurat.
Me duce carpe viam." Pariter praecepta volandi
Tradit et ignotas umeris accommodat alas.

Inter opus monitusque genae maduere seniles,
Et patriae tremuere manus. Dedit oscula nato
— Non iterum repetenda! — suo, pennisque levatus
Ante volat, comitique timet, velut ales, ab alto
Quae teneram prolem produxit in aëra nido;
Hortaturque sequi, damnosasque erudit artes,
Et movet ipse suas et nati respicit alas.

Hos aliquis tremula dum captat harundine pisces,
Aut pastor baculo stivave innixus arator
Vidit et obstipuit, quique aethera carpere possent,
Credidit esse deos. Et iam Iunonia laeva
Parte Samos, fuerant Delosque Parosque relictae,
Dextra Lebinthus erat fecundaque melle Calymne,
Cum puer audaci coepit gaudere volatu,
Deseruitque ducem caelique cupidine tractus
Altius egit iter. Rapidi vicinia solis
Mollit odoratas, pennarum vincula, ceras.
Tabuerant cerae; nudos quatit ille lacertos,
Remigioque carens non ullas percipit auras,
Oraque caerulea patrium clamantia nomen
Excipiuntur aqua, quae nomen traxit ab illo.

At pater infelix, nec iam pater, "Icare," dixit,
"Icare," dixit, "ubi es? Qua te regione requiram?"
"Icare," dicebat, pennas aspexit in undis,
Devovitque suas artes, corpusque sepulchro
Condidit. Et tellus a nomine dicta sepulti.

15. *PHILEMON ET BAUCIS.*

Hospitalitatis ne estote immemores; per hanc enim quidam inscii exceperunt angelos hospitio.

Sic dicitque Lelex:

Tiliae contermina quercus
Collibus est Phrygiis, modico circumdata muro.
Haud procul hinc stagnum est, tellus habitabilis olim,
Nunc celebres mergis fulicisque palustribus undae.

Iuppiter huc specie mortali, cumque parente
Venit Atlantiades positis caducifer alis.
Mille domos adiere, locum requiemque petentes;
Mille domos clausere serae. Tamen una recepit,
Parva quidem, stipulis et canna tecta palustri;
Sed pia Baucis anus parilique aetate Philemon
Illa sunt annis iuncti iuvenalibus, illa
Consenuere casa; paupertatemque fatendo
Effecere levem nec iniqua mente ferendo.
Nec refert, dominos illic, famulosne requiras;
Tota domus duo sunt, idem parentque iubentque.

Ergo ubi caelicolae placitos tetigere penates,
Submissoque humiles intrarunt vertice postes,
Membra senex posito iussit relevare sedili,
Quo superiniecit textum rude sedula Baucis.

Inde foco tepidum cinerem dimovit et ignes
Suscitat hesternos foliisque et cortice sicco
Nutrit et ad flammas anima producit anili,
Multifidasque faces ramaliaque arida tecto

Detulit et minuit, parvoque admovit aëno.
Quodque suus coniunx riguo collegerat horto,
Truncat holus foliis. Furca levat ille bicorni
Sordida terga suis nigro pendentia tigno,
Servatoque diu resecat de tergore partem
Exiguam, sectamque domat ferventibus undis.

Interea medias fallunt sermonibus horas,
Concutiuntque torum de molli fluminis ulva
Impositum lecto, sponda pedibusque salignis.
Vestibus hunc velant, quas non nisi tempore festo
Sternere consuerant; sed et haec vilisque vetusque
Vestis erat, lecto non indignanda saligno.
Accubuere dei. Mensam succincta tremensque
Ponit anus. Mensae sed erat pes tertius impar;
Testa parem fecit. Quae postquam subdita clivum
Sustulit, aequatam mentae tersere virentes.

Ponitur hic bicolor sincerae baca Minervae,
Conditaque in liquida corna autumnalia faece,
Intibaque et radix et lactis massa coacti,
Ovaque non acri leviter versata favilla,
Omnia fictilibus. Post haec caelatus eodem
Sistitur argento crater fabricataque fago
Pocula, qua cava sunt, flaventibus illita ceris.

Parva mora est, epulasque foci misere calentes.
Nec longae rursus referuntur vina senectae,
Dantque locum mensis paulum seducta secundis.
Hic nux, hic mixta est rugosis carica palmis
Prunaque et in patulis redolentia mala canistris
Et de purpureis collectae vitibus uvae.

Candidus in medio favus est. Super omnia vultus
Accessere boni nec iners pauperque voluntas.

Interea totiens haustum cratera repleri
Sponte sua, per seque vident succrescere vina.
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces timidusque Philemon,
Et veniam dapibus nullisque paratibus orant.

Unicus anser erat, minimae custodia villae,
Quem dis hospitibus domini mactare parabant.
Ille celer penna tardos aetate fatigat,
Eluditque diu, tandemque est visus ad ipsos
Confugisse deos. Superi vetuere necari;

"Di" que "sumus, meritasque luet vicinia poenas
Impia," dixerunt, "vobis immunibus huius
Esse mali dabitur. Modo vestra relinquite tecta
Ac nostros comitate gradus et in ardua montis
Ite simul."

Parent ambo, baculisque levati
Nituntur longo vestigia ponere clivo.

Tantum aberant summo, quantum semel ire sagitta
Missa potest; flexere oculos, et mersa palude
Cetera prospiciunt, tantum sua tecta manere.
Dumque ea mirantur, dum defient fata suorum,
Illa vetus, dominis etiam casa parva duobus
Vertitur in templum; furcas subiere columnae,
Stramina flavescunt auratique tecta videntur,
Caelataeque fores, adopertaque marmore tellus.

Talia tum placido Saturnius edidit ore:
"Dicite, iuste senex et femina coniuge iusto
Digna, quid optetis." Cum Baucide pauca locutus
Iudicium superis aperit commune Philemon:

"Esse sacerdotes delubraque vestra tueri
Poscimus; et quoniam concordes egimus annos,
Auferat hora duos eadem, nec coniugis umquam
Busta meae videam, neu sim tumulandus ab illa."

Vota fides sequitur. Templi tutela fuere,
Donec vita data est. Annis aevoque soluti
Ante gradus sacros cum starent forte locique
Narrarent casus, frondere Philemona Baucis,
Baucida conspexit senior frondere Philemon.
Iamque super geminos crescente cacumine vultus
Mutua, dum licuit, reddebant dicta, "Vale" que
"O coniunx," dixere simul, simul abdita texit
Ora frutex.

Ostendit adhuc Thymbreius illic
Incola de gemino vicinos corpore truncos.
Cura pii dis sunt, et qui coluere, coluntur.

16. *ORPHEUS ET EURYDICE.*

Orpheus Eurydicen apud inferos petit.

Inde per immensum croceo velatus amictu
Aethera digreditur, Ciconumque Hymenaeus ad oras
Tendit, et Orphea nequiquam voce vocatur.
Adfuit ille quidem, sed nec sollemnia verba
Nec laetos vultus nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoso stridula fumo
Usque fuit, nullosque invenit motibus ignes.

Exitus auspicio gravior. Nam nupta per herbas
Dum nova naiadum turba comitata vagatur,
Occidit, in talum serpentis dente recepto.
Quam satis ad superas postquam Rhodopeïus auras
Deflevit vates, ne non temptaret et umbras,
Ad Styga Taenaria est ausus descendere porta;
Perque leves populos simulacraque functa sepulchro
Persephonen adiit inamoenaque regna tenentem
Umbrarum dominum. Pulsisque ad carmina nervis
Sic ait:

"O positi sub terra numina mundi,
In quem reccidimus, quicquid mortale creamur,
Si licet, et falsi positis ambagibus oris
Vera loqui sinitis, non huc, ut opaca viderem
Tartara, descendi; nec uti villosa colubris
Terna Medusaei vincirem guttura monstri.

"Causa viae coniunx, in quam calcata venenum
Vipera diffudit, crescentesque abstulit annos.

Posse pati volui, nec me temptasse negabo;
Vicit Amor. Supera deus hic bene notus in ora est;
An sit et hic, dubito. Sed et hic tamen auguror esse,
Famaque si veteris non est mentita rapinae,
Vos quoque iunxit amor. Per ego haec loca plena timoris,
Per Chaos hoc ingens vastique silentia regni,
Eurydices, oro, properata retexite fata.

"Omnia debemus vobis, paulumque morati
Serius aut citius sedem properamus ad unam.
Tendimus huc omnes, haec est domus ultima, vosque
Humani generis longissima regna tenetis.
Haec quoque, cum iustos matura peregerit annos,
Iuris erit vestri; pro munere poscimus usum.
Quod si fata negant veniam pro coniuge, certum est
Nolle redire mihi; leto gaudete duorum."

Talia dicentem nervosque ad verba moventem
Exsangues flebant animae; nec Tantalus undam
Captavit refugam, stupuitque Ixionis orbis,
Nec carpsere iecur volucres, urnisque vacarunt
Belides, inque tuo sedisti, Sisyphe, saxo.

Tunc primum lacrimis victarum carmine fama est
Eumenidum maduisse genas. Nec regia coniunx
Sustinet oranti, nec qui regit ima, negare;
Eurydicenque vocant. Umbras erat illa recentes
Inter, et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeïus accipit Orpheus,
Ne flectat retro sua lumina, donec Avernas
Exierit valles; aut irrita dona futura.

Carpitur acclivis per muta silentia trames,
Arduus, obscurus, caligine densus opaca.
Nec procul afuerunt telluris margine summae.
Hic, ne deficeret, metuens, avidusque videndi,
Flexit amans oculos; et protinus illa relapsa est,
Bracchiaque intendens prendique et prendere captans
Nil nisi cedentes infelix arripit auras.

Iamque iterum moriens non est de coniuge quicquam
Questa suo; quid enim nisi se quereretur amatam?
Supremumque "Vale," quod iam vix auribus ille
Acciperet, dixit, revolutaque rursus eodem est.

Orantem frustraque iterum transire volentem
Portitor arcuerat. Septem tamen ille diebus
Squalidus in ripa Cereris sine munere sedit;
Cura dolorque animi lacrimaeque alimenta fuere.
Esse deos Erebi crudeles questus, in altam
Se recipit Rhodopen pulsumque aquilonibus Haemum.

17. *HYACINTHUS.*

Orpheus canit.

Te quoque, Amyclide, posuisset in aethere Phoebus,
Tristia si spatium ponendi fata dedissent.
Qua licet, aeternus tamen es; quotiensque repellit
Ver hiemem, Piscique Aries succedit aquoso,
Tu totiens oreris, viridique in caespite flores.

Te meus ante omnes genitor dilexit; et orbe
In medio positi caruerunt praeside Delphi,
Dum deus Eurotan immunitamque frequentat
Sparten. Nec citharae nec sunt in honore sagittae;
Immemor ipse sui non retia ferre recusat,
Non tenuisse canes, non per iuga montis iniqui
Ire comes; longaque alit adsuetudine flammas.

Iamque fere medius Titan venientis et actae
Noctis erat, spatioque pari distabat utrique.
Corpora veste levant, et suco pinguis olivi
Splendescunt, latique ineunt certamina disci.
Quem prius aërias libratum Phoebus in auras
Misit, et oppositas disiecit pondere nubes.
Reccidit in solidam longo post tempore terram
Pondus, et exhibuit iunctam cum viribus artem.

Protinus imprudens actusque cupidine lusus
Tollere Taenarides orbem properabat. At illum
Dura repercusso subiecit verbere tellus

In vultus, Hyacinthe, tuos. Expalluit aeque,
Quam puer, ipse deus, collapsosque excipit artus,
Et modo te refovet, modo tristia vulnera siccat,
Nunc animam admotis fugientem sustinet herbis.
Nil prosunt artes; erat immedicabile vulnus.
Ut si quis violas riguove papavera in horto
Liliaque infringat, fulvis horrentia linguis
Marcida demittant subito caput illa vietum
Nec se sustineant spectentque cacumine terram;
Sic vultus moriens iacet et defecta vigore
Ipsa sibi est oneri cervix umeroque recumbit.

"Laberis, Oebalide, prima fraudate iuventa,"
Phoebus ait, "videoque tuum, mea crimina, vulnus.
Tu dolor es facinusque meum; mea dextera leto
Inscribenda tuo est! Ego sum tibi funeris auctor."

Talia dum vero memorantur Apollinis ore,
Ecce cruor, qui fusus humo signaverat herbas,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit quam lilia, si non
Purpureus color his, argenteus esset in illis.
Non satis hoc Phoebo est — is enim fuit auctor honoris, —
Ipse suos gemitus foliis inscribit, et AI AI
Flos habet inscriptum, funestaque littera ducta est.

Nec genuisse pudet Sparten Hyacinthon, honorque
Durat in hoc aevi; celebrandaque more priorum
Annua praclata redeunt Hyacinthia pompa.

18. *MIDAS.*

Avaritia fugienda est.

Silenum quondam titubantem annisque meroque
Ruricolae cepere Phryges, vinctumque coronis
Ad regem duxere Midan, cui Thracius Orpheus
Orgia tradiderat cum Cecropio Eumolpo.
Qui simul agnovit socium comitemque sacrorum,
Hospitis adventu festum genialiter egit
Per bis quinque dies et iunctas ordine noctes.

Et iam stellarum sublime coegerat agmen
Lucifer undecimus, Lydos cum laetus in agros
Rex venit, et iuveni Silenum reddit alumno.
Huic deus optandi gratum, sed inutile, fecit
Muneris arbitrium, gaudens altore recepto.
Ille, male usurus donis, ait, "Effice, quicquid
Corpore contigero, fulvum vertatur in aurum."

Annuit optatis, nocituraque munera solvit
Liber, et indoluit, quod non meliora petisset.
Laetus abit gaudetque malo Berecyntius heros,
Pollicitique fidem tangendo singula temptat.
Ilice detraxit virgam; virga aurea facta est.
Tollit humo saxum; saxum quoque palluit auro.
Contigit et glaebam; contactu glaeba potenti
Massa fit. Arentes Cereris decerpsit aristas;
Aurea messis erat. Demptum tenet arbore pomum;
Hesperidas donasse putes. Si postibus altis
Admovit digitos, postes radiare videntur.

Vix spes ipse suas animo capit, aurea fingens
Omnia. Gaudenti mensas posuere ministri
Exstructas dapibus nec tostae frugis egentes.
Tum vero, sive ille sua Cerealia dextra
Munera contigerat, Cerealia dona rigebant;
Sive dapes avido convellere dente parabat,
Lammina fulva dapes, admoto dente, premebat.
Miscuerat puris auctorem muneris undis;
Fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque miserque,
Effugere optat opes et quae modo voverat, odit.
Copia nulla famem relevat; sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad caelumque manus et splendida bracchia tollens
"Da veniam, Lenaee pater! peccavimus," inquit,
"Sed miserere, precor, speciosoque eripe damno."

Mite deum numen, Bacchus, peccasse fatentem
Restituit, pactique fide data munera solvit.

"Neve male optato maneas circumlitus auro,
Vade," ait, "ad magnis vicinum Sardibus amnem,
Perque iugum Phrygiae labentibus obvius undis
Carpe viam, donec venias ad fluminis ortus;
Spumigeroque tuum fonti, qua plurimus exit,
Subde caput, corpusque simul, simul elue crimen."

Rex iussae succedit aquae. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem.

19. *SOMNI DOMUS.*

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni.
Quo numquam radiis oriens mediusve cadensve
Phoebus adire potest. Nebulae caligine mixtae
Exhalantur humo dubiaeque crepuscula lucis.

Non vigil ales ibi cristati cantibus oris
Evocat Auroram, nec voce silentia rumpunt
Sollicitive canes canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanaeve sonum reddunt convicia linguae.
Muta quies habitat. Saxo tamen exit ab imo
Rivus aquae Lethes, per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.

Ante fores antri fecunda papavera florent
Innumeraeque herbae, quarum de lacte soporem
Nox legit et spargit per opacas umida terras.
Ianua, ne verso stridores cardine reddat,
Nulla domo tota; custos in limine nullus.

At medio torus est ebeno sublimis in antro,
Plumeus, unicolor, pullo velamine tectus;
Quo cubat ipse deus membris languore solutis.
Hunc circa passim varias imitantia formas
Somnia vana iacent totidem, quot messis aristas,
Silva gerit frondes, eiectas litus harenas.

20. *FAMA.*

Orbe locus medio est inter terrasque fretumque
Caelestesque plagas, triplicis confinia mundi;
Unde quod est usquam, quamvis regionibus absit,
Inspicitur, penetratque cavas vox omnis ad aures.
Fama tenet, summaque domum sibi legit in arce,
Innumerosque aditus ac mille foramina tectis
Addidit, et nullis inclusit limina portis.
Nocte dieque patet. Tota est ex aere sonanti;
Tota fremit, vocesque refert, iteratque quod audit.
Nulla quies intus, nullaque silentia parte.

Nec tamen est clamor, sed parvae murmura vocis,
Qualia de pelagi, si quis procul audiat, undis
Esse solent; qualemve sonum, cum Iuppiter atras
Increpuit nubes, extrema tonitrua reddunt.

Atria turba tenet. Veniunt leve vulgus euntque;
Mixtaque cum veris passim commenta vagantur
Milia rumorum, confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures,
Hi narrata ferunt alio, mensuraque ficti
Crescit, et auditis aliquid novus adicit auctor.

Illic Credulitas, illic temerarius Error
Vanaque Laetitia est consternatique Timores,
Seditioque repens dubioque auctore Susurri.
Ipsa, quid in caelo rerum pelagoque geratur
Et tellure, videt, totumque inquirit in orbem.

21. *ROMULUS CAELO IMPOSITUS.*

Occiderat Tatius, populisque aequata duobus,
Romule, iura dabas; posita cum casside Mavors
Talibus adfatur divumque hominumque parentem:

"Tempus adest, genitor, quoniam fundamine magno
Res Romana valet, nec praeside pendet ab uno,
Praemia, quae promissa mihi dignoque nepoti,
Solvere, et ablatum terris imponere caelo.
Tu mihi concilio quondam praesente deorum —
Nam memoro memorique animo pia verba notavi —
'Unus erit, quem tu tolles in caerula caeli'
Dixisti. Rata sit verborum summa tuorum."

Annuit Omnipotens, et nubibus aëra caecis
Occuluit, tonitruque et fulgure terruit orbem.

Quae sibi promissae sensit rata signa rapinae;
Innixusque hastae pressos temone cruento
Impavidus conscendit equos Gradivus, et ictu
Verberis increpuit, pronusque per aëra lapsus
Constitit in summo nemorosi colle Palati;
Reddentemque suo iam regia iura Quiriti
Abstulit Iliaden. Corpus mortale per auras
Dilapsum tenues, ut lata plumbea funda
Missa solet medio glans intabescere caelo.
Pulchra subit facies et pulvinaribus altis
Dignior, est qualis trabeati forma Quirini.

22. *PYTHAGORAS EIUSQUE DOCTRINA.*

Vir fuit hic, ortu Samius; sed fugerat una
Et Samon et dominos, odioque tyrannidis exsul
Sponte erat. Isque, licet caeli regione remotos,
Mente deos adiit et, quae natura negabat
Visibus humanis, oculis ea pectoris hausit.

Cumque animo et vigili perspexerat omnia cura,
In medium discenda dabat, coetusque silentum
Dictaque mirantum magni primordia mundi
Et rerum causas et, quid natura, docebat;
Quid deus, unde nives, quae fulminis esset origo,
Iuppiter an venti discussa nube tonarent,
Quid quateret terras, qua sidera lege mearent,
Et quodcumque latet. Primusque animalia mensis
Arguit imponi; primus cum talibus ora
Docta quidem solvit, sed non et credita, verbis:

"Parcite, mortales, dapibus temerare nefandis
Corpora! Sunt fruges, sunt deducentia ramos
Pondere poma suo, tumidaeque in vitibus uvae;
Sunt herbae dulces, sunt quae mitescere flamma
Mollirique queant. Nec vobis lacteus umor
Eripitur, nec mella thymi redolentia flore.
Prodiga divitias alimentaque mitia tellus
Suggerit atque epulas sine caede et sanguine praebet.

"Morte carent animae; semperque priore relicta
Sede novis domibus vivunt habitantque receptae.

Ipse ego — nam memini — Troiani tempore belli
Panthoides Euphorbus eram, cui pectore quondam
Haesit in adverso gravis hasta minoris Atridae.
Cognovi clipeum, laevae gestamina nostrae,
Nuper Abanteis templo Iunonis in Argis.

"Omnia mutantur, nihil interit. Errat, et illinc
Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus; eque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.
Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est; animam sic semper eandem
Esse, sed in varias doceo migrare figuras."

23. *IULIUS CAESAR STELLA FACTUS.*

Caesar in Urbe sua deus est. Quem Marte togaque
Praecipuum non bella magis finita triumphis
Resque domi gestae properataque gloria rerum
In sidus vertere novum stellamque comantem,
Quam sua progenies. Neque enim de Caesaris actis
Ullum maius opus, quam quod pater exstitit huius.

Ne foret hic igitur mortali semine cretus,
Ille deus faciendus erat. Quod ut aurea vidit
Aeneae genetrix, vidit quoque triste parari
Pontifici letum et coniurata arma moveri,
Palluit et cunctis, ut cuique erat obvia, divis

"Aspice," dicebat, "quanta mihi mole parentur
Insidiae, quantaque caput cum fraude petatur,
Quod de Dardanio solum mihi restat Iulo.
Solane semper ero iustis exercita curis?
. . . . Quid nunc antiqua recordor
Damna mei generis? Timor hic meminisse priorum
Non sinit. En acui sceleratos cernitis enses.
Quos prohibete, precor, facinusque repellite! Neve
Caede sacerdotis flammas exstinguite Vestae."

Talia nequiquam toto Venus anxia caelo
Verba iacit; superosque movet. Qui rumpere quamquam
Ferrea non possunt veterum decreta sororum,
Signa tamen luctus dant haud incerta futuri.
Arma ferunt inter nigras crepitantia nubes
Terribilesque tubas auditaque cornua caelo
Praemonuisse nefas. Solis quoque tristis imago
Lurida sollicitis praebebat lumina terris.

Saepe faces visae mediis ardere sub astris;
Saepe inter nimbos guttae cecidere cruentae;
Caerulus et vultum ferrugine Lucifer atra
Sparsus erat, sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo.
Mille locis lacrimavit ebur, cantusque feruntur
Auditi sanctis et verba minacia lucis.

Victima nulla litat, magnosque instare tumultus
Fibra monet, caesumque caput reperitur in extis.
Inque foro circumque domos et templa deorum

Nocturnos ululasse canes umbrasque silentum
Erravisse ferunt, motamque tremoribus urbem.

Non tamen insidias venturaque vincere fata
Praemonitus potuere deum; strictique feruntur
In templum gladii. Neque enim locus ullus in Urbe
Ad facinus diramque placet, nisi curia, caedem.

Tum vero Cytherea manu percussit utraque
Pectus, et Aeneaden molitur condere nube,
Qua prius infesto Paris est ereptus Atridae,
Et Diomedeos Aeneas fugerat enses.
Talibus hanc genitor:
"Sola insuperabile fatum,
Nata, movere paras? Intres licet ipsa sororum
Tecta trium! Cernes illic molimine vasto
Ex aere et solido rerum tabularia ferro,
Quae neque concussum caeli neque fulminis iram
Nec metuunt ullas tuta atque aeterna ruinas.
Invenies illic incisa adamante perenni
Fata tui generis. Legi ipse animoque notavi
Et referam, ne sis etiamnum ignara futuri.

"Hic sua complevit, pro quo, Cytherea, laboras,
Tempora perfectis quos terrae debuit annis.
Ut deus accedat caelo templisque colatur,
Tu facies natusque suus; qui nominis heres
Impositum feret unus onus, caesique parentis
Nos in bella suos fortissimus ultor habebit.

"Hanc animam interea caeso de corpore raptam
Fac iubar, ut semper Capitolia nostra forumque
Divus ab excelsa prospectet Iulius aede."

Vix ea fatus erat, media cum sede senatus
Constitit alma Venus, nulli cernenda, suique
Caesaris eripuit membris nec in aëra solvi
Passa recentem animam caelestibus intulit astris.
Dumque tulit, lumen capere atque ignescere sensit,
Emisitque sinu. Luna volat altius illa,
Flammiferumque trahens spatioso limite crinem
Stella micat; natique videns benefacta fatetur
Esse suis maiora, et vinci gaudet ab illo.

24. *FINIS METAMORPHOSEON.*

Iamque opus exegi, quod nec Iovis ira nec ignis
Nec poterit ferrum nec edax abolere vetustas.

Cum volet, illa dies, quae nil nisi corporis huius
Ius habet, incerti spatium mihi finiat aevi,
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum.

Quaque patet domitis Romana potentia terris,
Ore legar populi, perque omnia saecula fama,
Si quid habent veri vatum praesagia, vivam.

NOTES.

NOTES.

PUBLIUS OVIDIUS NASO: see p. 1. A. 108; H. 354, 3.[1] **P.**: common abbreviation for *Pūblius*. **Nāso**: family name, *cognōmen*; connected by derivation with *nāsus*, 'nose.'

PART I.

Note on Versification. The Verse-form found in all the selections of Part I. is the Elegiac Distich, which consists of two verses, a dactylic hexameter followed by a pentameter. The sense in most cases is complete with each couplet. Cf.[2] pp. 13, 14. B. 369, 1, 2; A. 615, 616; H. 734–738, 739, 1.

1. AMORES, I. xiii. (*condensed*).

"*The meek-eyed morn appears, mother of dews.*"
THOMSON: Summer.

Page 51. 1. Aurora: here identified with the Greek *Eos* (cf. p. 31), celebrated in many myths. From the earliest times Aurora has been a favorite theme for poets and artists. In ancient art she was represented as a winged or flying goddess, as in a wall-

[1] B. = Bennett's Latin Grammar, A. = Allen and Greenough's, H. = Harkness's Complete Latin Grammar. References like this, p. 60, l. 7 (page 60, line 7), are to the pages of this book. Translations of Latin words or phrases are put in single quotation marks.

[2] Cf. (*confer*) = "compare;" sc. (*scilicet*) = "supply," or "understood;" N. = "note;" R. = "remark;" vocab. = "vocabulary," at the end of the book; dir. disc. = "direct discourse;" indir. disc. = "indirect discourse" (*oratio obliqua*); constr. = "construction;" l. = "line;" lit. = "literally;" dep. = "depends" or "dependent;" trans. = "translate" or "translation;" pred. = "predicate."

For other abbreviations see the list preceding the vocabulary.

painting discovered at Herculaneum (see cut on p. 14); sometimes also as riding in a chariot drawn by spirited horses, thus especially in the ornamentation of coins and gems. In modern art the painting *Aurora*, by Guido Reni, is ranked among the masterpieces. **Mane**: imp. **Sic**: i. e. under this condition, *si manebis*.

Memnonis: son of *Eos* (*Aurora*) and *Tithōnus*. During the Trojan War, it was said, he led a band of Ethiopians to the assistance of Priam, and was slain by Achilles. As the body was lying on the funeral pyre, Eos, pallid with grief, besought Zeus to confer some honor upon her son. He therefore transformed Memnon's followers into a flock of birds, which divided into two contending groups above the burning pile and fought till part of them fell dead upon the embers beneath, an offering to the shade of the dead hero. Each year the Memnonides, for so the birds were called, return to the tomb, clear the ground around it, and wetting their wings in a neighboring stream, sprinkle the sepulchre with water. But Aurora ever grieves for her son, though he is placed among the immortals; and the dewdrops, fresh every morning, are her tears. **Umbris**: 'shade,' 'ghost;' poetic use of pl. for sing. A. 101, N. 2; H. 138, 2.

2. annua: = 'each year'; agrees with *avis*. B. 239; A. 290; H. 497. **caede**: i. e. by the fighting of the Memnonides above the tomb. **parentet**: B. 279; A. 441; H. 558. The welfare of the dead was thought to depend in great measure upon the regularity and care with which offerings were made to them by the living. **avis**: referring to the Memnonides. The pl. might have been expected.

3. nunc: at dawn. **somni**: sc. *sunt*. Forms of the copula *esse* are often omitted. **4. liquidum**: = 'clearly,' 'sweetly.' B. 176, 2, N.; A. 390, *b*; H. 409, 1.

5. prima vides: 'thou art the first to see.' B. 241, 2; A. 290; H. 497, 3. **oneratos**: 'weary men,' 'hard-toiling men.' **arva**: why not *agros* here? **7. somno**: B. 214, 1, *b*; A. 401; H. 462. **tradis**: sc. *eos*.

8. subeant: B. 282, 1; A. 539; H. 568. The life of the Roman school-boy was subject to severe discipline. The schools were all private, but public sentiment sustained teachers in inflicting punishment that would now be condemned as cruel. Horace has immortalized his teacher as 'the *flogging* Orbilius.' The poet Martial, who lived in the first century after Christ, complains that

his slumbers were disturbed before cock-crow in the morning by scolding and beating in the school near by. An ancient painting discovered at Herculaneum portrays a school-scene in which a boy, held by two slaves, is receiving a flogging on the bare back.

9. ne Nox vellet: 'that Night would refuse.' B. 296, 1; A. 563; H. 565. **10. mota**: freely, 'turned (from their course).'

11. frangeret: sc. *ut*. B. 296, 1, *a*; A. 565, N. 1; H. 565, 2. **axem**: '(thy) chariot,' a part being put for the whole by *synecdoche*. Aurora is thought of as riding in a chariot; cf. n. to l. 1 above. **12. equus**: sing. for pl. A chariot was drawn usually by two or four horses.

13. Scires: = 'you might be sure.' B. 280, 3; A. 447, 2; H. 555. **audisse**: i. e. *eam* (= *Auroram*) *mea iurgia audisse*. **Rubebat**: the poet playfully hints that the dawn 'grew red' not merely from the on-coming of day but also because of his upbraiding.

14. nec tamen: 'And yet (although she blushed) day did not' etc. **adsueto**: 'than usual.' B. 217, 1; A. 406; H. 471. **orta**: sc. *est*.

2. ARS AMATORIA, I. 473–476.

"*The drop of water wears away the rock.*"

Page 52. 1. ferreus anulus: in antiquity men commonly wore rings containing a seal or stamp cut either in the metal itself or on a stone set into it. At Sparta only iron rings were worn. At Rome rings at first were commonly of iron, but later gold rings became fashionable among the wealthy, the privilege of wearing them being restricted to the knights (*equites*). Down even into the time of the Empire, however, many Romans of the best families used only iron rings, in order to make manifest their adherence to the old-time simplicity and hardihood. Our poet thus speaks of an iron ring as we should of a gold one.

2. adsidua humo: = 'by constant (wearing of the) earth.'

3. magis durum: = *durius*. Ovid has expressed the same thought in his Letters from Pontus, IV. x. 5–6: —

> Gutta cavat lapidem, consumitur anulus usu,
> Et teritur pressa vomer aduncus humo.

There was a Greek proverb of the same import.

3. FASTI, II. 83–118.

"Arion, when through tempests cruel wracke
He forth was thrown into the greedy seas,
Through the sweet musick, which his harp did make,
Allur'd a dolphin him from death to ease."
SPENSER: Sonnet xxxviii.

1. quod, quae: interrogative. B. 90, 2; A. 148, *b*; H. 184, 1. **Ariona**: acc. ending in *-a*, as often in nouns from the Greek. B. 47, 1; A. 81, 2; H. 109, 3.

Arīōn, the story ran, went to Sicily and Italy, where he held all spell-bound by the power of his song. Weighed down with costly gifts, he set sail from Tarentum to Corinth, where lived his friend Periander the king. On the voyage the sailors made a plot to rob and murder him, but to save their hands the defilement of blood they commanded the bard to cast himself overboard. Despairing of life, he begged the privilege of first singing. This being granted, he arrayed himself in his costliest robes, and sang his griefs with such pathos that the dolphins gathered about the ship to listen. Then as he leaped into the sea a dolphin bore him on its back over the waters straight to Taenarum (Cape Matapan), whence he made his way over land to Corinth. The ship also in due time arrived at Corinth, where the sailors, striving to conceal their crime, were confronted by the bard himself and suffered fitting punishment at the hands of Periander. At Taenarum there was a small bronze votive-offering, representing a man riding on a dolphin, presented, it was said, in commemoration of the event. Some believed that it was set up by Arion himself.

2. carmine, etc.: the effect of Arion's song is like that ascribed to the singing of Orpheus. Cf. N. to p. 145, 40. **3. a voce**: freely, 'at the sound.' Cf. B. 216, 1; H. 468, 1. **4. restitit**: 'stood still.'

5. canes: strikingly similar to Isaiah XI. 6: — "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together."

6. leae: poetic for *leaenae*. B. 192, 1; A. 384; H. 434, 2.

7. Palladis alite: the owl, sacred to Athene, who hated the crow, men said, because it had once revealed unwelcome secrets to her.

9. Cynthia: Artemis. So Apollo is often called Cynthius. Why? **fertur**: trans. 'it is said that,' as if *Cynthia* were *Cynthiam*. **10. tamquam . . . modis**: 'was spell-bound at thy strains as at her brother's,' i. e. Apollo's. Cf. p. 30.

11. Arionium: trans. as if *Arionis*. B. 354, 4; A. 343, *a*; H. 437. **12. lyricis**: = 'of his lyre.' **14. ita**: 'in this way,' on shipboard. **quaesitas**: for *conquisitas*, 'gained.' Favorite minstrels received rich gifts. **arte**: i. e. by his minstrelsy.

15. infelix: addressing Arion. **17. namque**: 'and (with good reason) for.' **18. cetera conscia turba**: 'the other conspirators.' How lit.?

Page 53. 19. quid tibi cum gladio: sc. *est;* 'What business have you with a sword?' 'What have you to do with a sword?' addressing the helmsman. B. 190; A. 373; H. 430. **dubiam**: 'unsteady,' because the helmsman had left his post to take up his sword against Arion.

21. metu: B. 214, 1, *d*; A. 402, *a*; H. 465. **mortem non deprecor**: 'I beg not to escape from death,' 'not to ward off death I pray.' **22. līcĕāt sūmptā paucā rĕfĕrrĕ lўrā**: freely, 'let me take my lyre and sing over a few (old) songs.' Often, as here, the quantities of final syllables, shown by the scanning of the line, give the key to the construction; *sumptā lyrā* is thus seen to be abl. abs. **lyra**: in ancient times *lyric* poetry was sung, or chanted, to the accompaniment of the lyre. Hence the name.

23. coronam: of leaves from the laurel tree, which was sacred to Apollo, patron deity of poets and musicians. **24. possit**: subj. of characteristic.

25. bis tinctam: the ancient royal purple (in tint more akin to scarlet than our purple) was produced by a dye extracted at considerable cost from the *murex*, a species of shell-fish. As Tyre was a centre for the manufacture of it, it was often called 'Tyrian purple.' Garments 'twice dyed' had a deeper and richer color than those dyed but once, and were correspondingly more expensive. The ancient minstrels when about to sing clothed themselves in the richest attire that they could obtain. **pallam**: the long robe worn by musicians.

26. suos sonos: 'its wonted (or accustomed) strains,' showing no trace of Arion's terror or despair. A. 302, *b*; H. 503, 4.

pollice: the strings of the lyre were touched sometimes with the finger, sometimes with a little staff of metal or ivory (*plectrum*).

27. ornatus: 'adorned (as he was).' **28. impulsā**: as Arion leaps into the sea the water is 'splashed' upon the ship.

29. maius: neut. as agreeing with the sentence as a whole; trans. with *fide* (abl.), 'a thing incredible,' 'a thing beyond belief.' **tergo**: B. 218; A. 409; H. 476. **delphina**: acc. Cf. B. 47, 1; A. 81, 2; H. 109, 3. The dolphin was considered by the Greeks sacred to Apollo and friendly to man. By way of substantiating the story told here, the Greek traveller Pausanias says that he had himself seen a dolphin which 'had been healed of wounds, received from some fishermen, by a boy, and out of gratitude would come when called and carry the boy about on the water.' The figure of a dolphin early found place in the coat of arms of some of the princes of France. Hence was derived the name *Dauphiné*, applied to one of the most important of the French provinces, and the title *Dauphin*, by which the heir-apparent of the French throne was formerly designated. **recurvo**: in both ancient and modern art the dolphin has generally been represented with tail 'arching backwards,' the end close to the back.

30. oneri: B. 187, III., 2; A. 370; H. 429.

31. sedens: i. e. on the dolphin's back. **pretiumque vehendi**: 'and as guerdon for conveyance;' *que* connects *cantat* with *tenet, pretium* being in apposition with the following clause. **32. carmine mulcet aquas**: in the lines of Spenser ("Faerie Queene," Book IV. Canto xi.):

> "Then was there heard a most celestiall sound
> Of dainty musick, which did next ensue
> Before the spouse: that was Arion crownd;
> Who, playing on his harpe, unto him drew
> The eares and hearts of all that goodly crew;
> That even yet the Dolphin, which him bore
> Through the Agæan seas from Pirates view,
> Stood still by him astonisht at his lore,
> And all the raging seas for joy forgot to rore."

34. stellas, etc.: *iussit* (*eum*) *novem stellas habere*. The constellation referred to is still called "The Dolphin." It is located near Capricornus.

4. FASTI, II. 687–710.

"*Treason has done his worst.*"
SHAKSPEARE: Macbeth.

1. Ultima: with *regna*, poetic for *ultimum regnum*. **Tarquinius**: called *Superbus*, the last of the seven legendary kings of Rome. See Liddell, "History of Rome," pp. 59–69.

3. alias: sc. *urbes*. According to the tradition, Tarquin the Haughty had in one way and another conquered every city of the Latins except Gabii, which was able to hold out against him until betrayed by the plot described in the following lines. Gabii was an ancient city about twelve miles southeast of Rome. In the time of Ovid it was almost deserted. **4. suos**: 'his own.' B. 177, 2; A. 393, N.; H. 410, 3.

5. trium: 'of the three (sons of Tarquin).' **minimus**: for *minimus natu*. Sextus Tarquinius is meant. **manifesta**: 'unmistakable.' The son had his father's cunning.

6. in medios hostes: 'into the midst of the enemy,' the people of Gabii. **7. nudarant**: = *nudaverant*. **occidite**: sc. *me*.

8. cupiant: more delicate than *cupiunt*. B. 280, 2; A. 447, 1; H. 552. **9. terga**: A. 101, N. 2. Poetic plural for sing.

Page 54. 11. luna fuit: i. e. the moon was shining; like our expression, "there was a moon that night." **Spectant**: B. 259, 3; A. 469; H. 532, 3. **12. notata**: 'marked (with scars).' **13. ut secum tueatur bella**: = 'to help them carry on the war' against Tarquin the father. **15. iamque potens**: having first gained the confidence of the Gabians, the son Tarquin had finally obtained a position of authority in their city. **misso**: i. e. to Rome. **16. quod**: with *iter*. **monstret**: B. 300, 1; A. 574; H. 649, II.

18. sectus humum: 'with its soil cut.' How lit.? B. 180, 1; A. 397, *b*; H. 416. **lene sonantis**: 'gently murmuring.' B. 176, 2, N.; A. 390, *b*; H. 409, 1. **19. latentia**: the friend of the younger Tarquin who brought the message did not know its import. **20. lilia summa**: 'the tops of the lilies.' B. 241, 1; A. 293; H. 497, 4.

21. rediit: to Gabii. **decussa**: sc. *esse*. **23. Nec mora**: sc. *est*; trans. as if *et est nulla mora*.

24. traduntur: to king Tarquin and the Romans. As Tarquin the father had struck off the tops of the lilies in the garden one by one with his staff, so Tarquin the son, having gained the power at Gabii, quietly destroyed the leading men one after another until he was able to turn the city over to his father. There is a story that Babylon, having revolted from Darius Hystaspis, was reduced by a similar strategem. See Rawlinson's "Herodotus," vol. ii., p. 440 *et seq.* **ducibus**: B. 214, 1, *d*; A. 402, *a*; H. 465.

5. AMORES, II. vi.

"Death loves a shining mark!"
YOUNG: Night Thoughts.

1. Psittacus: Parrots, obtained originally from India, were much prized at Rome, and were taught to speak, as among us. Often they were kept in cages in the vestibules of houses and trained to salute those who entered. The bird whose death was the occasion of this graceful poem belonged to Ovid's mistress, called by him Corinna. Cf. ll. 43, 48. The poem was probably suggested by a pathetic elegy of Catullus on the death of a sparrow. Ovid's elegy in turn formed the model of a poem by Statius, who lived a generation after him, commemorating the death of a pet parrot. **imitatrix**: explained by line 2 of Statius's elegy (*Silvae*, II. vi.), which thus begins:—

> Psittace, dux volucrum, domini facunda voluptas,
> Humanae sollers imitator, Psittace, linguae,
> Quis tua tam subito praeclusit murmura fato?

Indis: used instead of *India*; name of a people put for that of their country, as often in both Latin and Greek.

2. Exsequias ite frequenter: idiomatic, = 'join in throngs the funeral train.' *Exsequias* is an acc. of limit, used like *domum* and *rus* after a verb of motion. B. 182, 5; A. 428, *i*; H. 419, 3. The language of lines 2–6 suggests a typical Roman funeral. The body of a Roman was escorted to the tomb by a procession, the length and character of which corresponded with the rank and fortune of the deceased. In case of a man of note the procession was headed by musicians, flute-players and horn-blowers. These were followed by hired female mourners, some

chanting dirges, others beating their breasts, tearing their hair, and manifesting every sign of grief. Next came actors, who recited passages from tragedy, with occasional jests; one performer was expected to mimic the actions of the dead man. Behind these, masks representing the faces of eminent ancestors were borne in line. Then came the bier, followed by relatives and friends dressed in black.

3. piae: 'dutiful,' 'respectful,' ready to pay proper tribute to the parrot's memory. Notice the alliteration of the line. **plangite**, etc.: the birds are exhorted to take the part performed in the Roman funeral by hired mourners. **5. Horrida**: *not* 'horrid.' **lanietur**: B. 275; A. 439; H. 559, 2. **6. longa tuba**: cf. N. to p. 82, 2, l. 10.

7. Quid: = 'why.' B. 176, 3, *a*; A. 390, *d*, N. 2; H. 511, 5. **tyranni**: Tereus, a mythical Thracian king, said to have helped Pandīon, King of Athens, in war, and to have received his daughter Procne in marriage. A son, Itys, was born to them, but Tereus, the story ran, became madly enamored of Procne's beautiful sister Philomela. Declaring that Procne was dead, he gained possession of Philomela, then cut out her tongue and shut her up that Procne might not learn of his misdeeds. Philomela, by means of some letters woven in a robe, succeeded in conveying information of her sufferings to her sister, who secretly released her. In order to wreak vengeance on Tereus, the two women killed the boy Itys and served his flesh up to his father to eat. Tereus, having learned of this, pursued them with an axe, whereupon they prayed to the gods, and the three were changed into birds; Procne into a nightingale, Philomela into a swallow, and Tereus into a hoopoo. Ovid, in common with several other Roman poets, changes the place of Philomela and Procne in the story, speaking of the former as a nightingale, the latter as a swallow. So in Matthew Arnold's graceful "Philomela:"

> "O Wanderer from a Grecian shore,
> Still, after many years, in distant lands,
> Still nourishing in thy bewilder'd brain
> That wild, unquench'd, deep-sunken, old-world pain—
> Say, will it never heal?"

9. devertere: 'turn aside' from your course; addressed to the nightingale. It is time to lay aside the old grief in the presence of a fresh sorrow.

Page 55. **11. Omnes**: vocative; supply *aves*. **12. turtur amice**: a sort of natural friendship was thought to exist between certain kinds of birds, as parrots and turtle-doves, or common doves and peacocks. **13. fuit vobis**: 'you enjoyed.' How lit.? **omni vita**: 'in every (part of) life,' = 'throughout life.' B. 230, 2; A. 424, *d*; H. 486, 1. **15. iuvenis Phoceus**: Pylădes, son of Strophius, King of Phocis; his friendship with the unfortunate Orestes was as celebrated as that of Damon and Pythias.

17. Quid: sc. *iuvat*, 'Of what avail is' (or 'was'). **coloris**: B. 203, 1; A. 345; H. 440, 3. **18. mutandis sonis**: B. 339, 1, and 338, 2, *a*; A. 505, *a*; H. 627. **19. ut**: for *ut primum*, 'as soon as.' Sc. *ei*, 'to her.' **puellae**: Corinna. Cf. N. to l. 1.

21. hebetare: 'to dim the lustre of,' in comparison. **22. rubro croco**: i. e. yellow or orange color with a reddish tint. **23. vocum**: here = 'speech.' **24. blaeso**: 'lisping;' the parrot found it difficult to pronounce the sounds of **s** and **z**.

25. Raptus es invidia: i. e. *per invidiam mors tibi accelerata est*. The underlying thought here and in the following lines is that expressed in our proverb, "the good die young." **27. coturnices**: quails are naturally quarrelsome. Among the Romans quail-fights as well as cock-fights were in vogue. **28. fiant**: subjunctive of softened assertion. **inde**: = 'from that fact,' from their pugnacious disposition.

29. Plenus: i. e. 'satisfied.' **prae**: here 'by reason of.' The parrot talked so much that it gave itself no opportunity to eat. **30. ora**: B. 180, 1; A. 397, *b*; H. 416. **31. causae**: trans. as if *causa*. The pl. is due to the influence of the subject *papavera*, with which supply *erant*. The soporific effects produced by the use of the poppy were well understood in antiquity. **32. simplicis**: added to *aquae*, because the Romans themselves usually drank water mingled with wine.

34. auctor: 'bringer,' or 'harbinger,' 'foreteller.' Jackdaws, as well as crows, were supposed by their actions and notes to give indications of an approaching storm. **35. cornix**: see N. to p. 52, l. 7. **36. saeclis**: = *saeculis*: B. 7, 3; H. 41. As the ancients reckoned three generations to a century, the crow was thought to live 300 years. Does this belief resemble our saying that "a cat has nine lives"?

Page 56. **38. orbe**: sc. *terrarum;* 'by the furthest part of the earth.' Cf. l. 1.

40. numeris: i. e. of years. **41. Phylacidae**: Protesilāus, a Thessalian prince of the Heroic Age (cf. p. 40), grandson of Phylacus. B. 148, 6; A. 244; H. 342. Protesilaus, having joined the Greeks in the expedition against Troy, was the first to fall at the hands of the Trojans; Thersītes, on the contrary, the ugliest and most detested man in the Greek army, continued to live. **42. cinis**: predicate, referring to the disposition of the body by cremation. **vivis fratribus**: 'while his brothers yet lived.' B. 227, 1; A. 419, *a*; H. 489. Hector was considered by far the noblest among Priam's fifty sons.

43. Quid: cf. l. 7 and N. **referam**: B. 277; A. 444; H. 557. **timidae**: 'fearful' that the parrot would die. **puellae**: cf. N. to l. 1. **45. lux**: for *dies;* the parrot had been sick a week when it died. **46. vacuo colo**: the thread of life spun by the Fates was now broken, leaving the distaff empty. The Spinning of the Fates (cf. p. 27), is thus described by Spenser ("Faerie Queene," Book IV. Canto ii.):

> "Sad Clotho held the rocke (distaff), the whiles the thrid
> By grisly Lachesis was spun with paine,
> That cruell Atropos eftsoones undid,
> With cursed knife cutting the twist in twaine.
> Most wretched men, whose dayes depend on thrids so vaine!"

49. Colle sub Elysio, etc.: the home of the Blest was pictured as an expanse of beautiful fields and groves under the earth, clothed with fairer green and bathed in purer light and balmier air than we above can know. **51. fides**: sc. *est.* **52. dicitur**: sc. *esse.* Belief in the survival of the life of animals after death has been common in all ages. **quo**: B. 214, 2; A. 400; H. 464.

55. ales Iunonia: the peacock, sacred to Juno. **56. mari**: *not* from *măre.*

57. has: sc. *aves; inter* sometimes follows the word which it governs. **58. Convertit**: the ancients thought that the pursuits and pleasures of the present life are continued after death. So the parrot, admitted to Elysium, attracts the attention of the other birds by its power of imitating the human voice. **59. pro corpore magnus**: = 'of a size proportionate to its body,' i. e., small. **60. par**: *not* with *lapis.*

61. Colligor dominae placuisse: 'it is inferred that I pleased my mistress.' B. 332; A. 582, N.; H. 611, 1, and N. 2. **62. plus doctă ave loqui**: i. e. able to speak like a human being; *loqui* is a loose use of the infinitive after an adj. B. 333; A. 461; H. 608, 4.

6. AMORES, III. iv. 13. *et seq.*

"*For easie things, that may be got at will,*
Most sorts of men doe set but little store."

SPENSER: Sonnet XXVI.

Page 57. 1. vincla: for *vincula*, here = *frena*. **2. ful minis modo**: as we say 'like lightning.' **3. ut primum**: 'as soon as.' **concessas**: sc. *esse*. **4. effusā**: 'flowing.'

5. Nitimur: B. 259, 1; A. 465 (3); H. 532, 2. **vetitum**: 'what is forbidden.' **8. quod**: as antecedent supply *id*, acc. after *amant*.

7. REMEDIA AMORIS, 169–196.

"*So manifold, all pleasing in their kind,*
All healthful, are the employs of rural life"

COWPER: The Task.

1. animos: 'the soul;' generic pl., where our idiom prefers the singular. **colendi**: sc. *ea*. **2. Quaelibet cura**: 'any kind of trouble.' The poet plays upon the different meanings of *cura*, 'trouble,' and 'pursuit.' He recommends farming as a remedy for the distress of a jilted lover.

5. Cerialia: = *Cereris*, i. e., of *grain*. Cf. p. 58, selection 8. **6. Quae**: trans. as if *ut ea*, 'in order that the field may give them back.' B. 282, 2; A. 531, 2; H. 590. **8. sua arbor**: 'their own tree,' the one to which the boughs belong.

13. inaequali: the Pan's Pipe was made of reeds, usually seven in number, placed side by side, and so arranged that each was shorter than the one next to it. **15. Parte**: B. 228, 1, *b*; A. 429, 1; H. 485, 2. **mugitibus**: of a cow whose calf has strayed away. **16. abesse**: B. 331, v.; A. 459; H. 613.

Page 58. 17. compositos fumos: freely, 'the thickening smoke,' which drove the bees from the hives, so that the honey could be taken out. The Romans were expert bee-keepers.

18. dempti favi: pl., but trans. 'the removal of the comb.' **vimina**: 'wicker work (hives).' Hives were made also of boards, earthenware, and other materials.

22. nudo sub pede: refers to the method of extracting the juice from the grape universal in ancient times. Cf. Isaiah lxiii. 2: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" **23. herbas**: = *faenum*, 'hay,' which when cured was tied in bundles, and either stacked in the field, or stored in barns. **24. raro pectine**: the rake with which the scattered wisps of hay were gathered up after the bundles had been collected.

26. rivos ducere: the process of irrigation, well understood by the Romans. **27. insitio**: = 'the time for grafting.' **fac** etc.: trans. 'make bough adopt bough.' B. 295, 8; A. 449, *c*; H. 565, 4. Grafting was extensively practised in ancient Italy.

8. AMORES, III. x. 11–14.

"Industrious Ceres tam'd the savage ground,
And pregnant fields with golden harvests crown'd."

GAY: The Fan.

1. in agris: i. e. in *cultivated* fields; Ceres (Demeter, cf. pp. 34, 46) was thought to have introduced agriculture. **2. coloratas comas**: the yellow grain. **3. iugis**: B. 187, III., 2; A. 370; H. 429, 1. **4. veterem**: i. e. previously uncultivated; not till the Iron Age (cf. p. 28) did men till the ground. **curvo dente**: the plow; cf. p. 52, 2.

9. FASTI, I. 673–694.

"Let the plowman's prayer
Be for moist solstices, and winters fair."

MAY.

2. Haec, illa: 'the one, the other,' 'the former, the latter,' the less common meaning of *hic* and *ille* when contrasted. Cf. B. 246, 1; A. 297, *a*; H. 506, 2. **causam**: the seeds.

3. Consortes: invoking Ceres and Terra. Twelve gods are named by Varro (*De Re Rustica* i. 1) as the special helpers of the farmer; *Juppiter*, *Tellus*, *Sol*, *Luna*, *Ceres*, *Liber*, *Robigus* (a god supposed to avert mildew), *Flora*, *Minerva* (as guardian of olive-orchards), *Venus* (as guardian of gardens, cf.

p. 44), *Lympha* (goddess of water), and *Bonus Eventus* ('Good Outcome'). **correcta vetustas**: sc. *est*, 'the past has been improved on.'

4. Querna glans: often mentioned by the Roman poets as the food of men in the earliest times. **5. avidos**: 'eager.' **colonos**: *not* 'colonists.' **6. cultus digna sui**: = 'worthy of their toil.' Occasionally *dignus* is followed by the gen., like the Greek ἄξιος. B. 204, 4; A. 418, *b*, N. 2; H. 481, 1.

Page 59. **8. nova herba**: wheat was usually sown in the fall, in some regions as early as September, in order that some growth might be made before winter. **sit usta**: the effects of extreme cold as well as heat were expressed by the word *urere*, just as we say that anything is "parched" by the frost. **9. serenis**: 'clearing.'

11. Order of trans.: *cavete, neve aves graves cultis* ('hurtful to cultivated fields') *depopulentur dona Cerialia* (cf. N. to p. 57, **7**, l. 5) *agmine laesuro* ('with damage-threatening line'). The birds are compared to a marching column of an army, intending to destroy an enemy. **13. Vos**: the ants. It has been denied that ants make use of grain. Recent scientific observations have shown that while ants in northern climates are generally not harvesters, certain species found in countries about the Mediterranean, and in other warm regions, store up seeds and grain of various kinds, often in considerable quantities. See Lubbock, "Ants, Bees, and Wasps," chap. iii.; McCook, "The Agricultural Ant of Texas," chap. iv. **subiectis**: = *suppositis*.

15. crescat: the subject is *seges*. **robiginis**: 'mildew,' more to be dreaded on low lands than any other destructive agency. Why gen.? **16. vitio caeli**: i. e. temperature unfavorable to growth. **17. aequo**: = *quam aequum est, quam par est*. When grain grows too rapidly the stalk becomes tall but slender, and is too weak to support the head. In the words of Dryden:

> "Let not my land so large a promise boast,
> Lest the lank ears in length of stem be lost."

The Romans used to meet the difficulty in a measure by pasturing flocks for a short time on the growing grain, or even by dragging an iron-toothed harrow over the fields.

19. loliis: thought by many to be identical with the 'tares' of Scripture (*lolium temulentum*, ζιζάνιον), which resemble wheat

in appearance, but yield a smaller, dark-colored grain, supposed to be poisonous when used as food, and injurious to the eyes.

20. sterilis avena: wild oats, *avena fatua*. **21. passura farra bis ignem**: spelt was first roasted in the grain, then ground into meal which was made into bread and baked in the oven.

10. ARS AMATORIA, III. 61–64.

"*Our youth we can have but to-day.*
We may always find time to grow old."
BISHOP BERKELEY: Can Love be controlled by Advice?

1. Dum licet: sc. *vobis*; 'while you may.' **3. Nec quae**, etc.; suggestive of some lines in a fugitive poem, "The Water-Mill:"

"Languidly the water glides useless on, and still,
Never coming back again to the water-mill;
And a proverb haunts my mind as the spell is cast,
'The mill will never grind with the water that is past.'"

11. FASTI, II. 533–566.

"*Nothing dies;*
And here and there the embodied spirit flies."
DRYDEN.

Page 60. 1. Est et tumulis: 'Tombs, too, have.' **placare**: appositive, explaining *honor*. A. 452, 2. **paternas**: here = 'of ancestors.' The worship of ancestors was an essential part of the Roman religion, as it is still of the Chinese. Cf. p. 48, and Coulanges's "The Ancient City," Book I. The rites described in the following lines formed a part of a festival in honor of the dead, which lasted from the 13th to the 21st of February, the days of the festival being known as the *Dies Parentales*, the last in particular as *Feralia*. The month of February was the last of the early Roman year, which commenced on the 1st of March, and was therefore specially devoted to ceremonies of purification. During the continuance of the festival the temples were closed, marriages forbidden, and magistrates obliged to appear in public without the insignia of office. The last day, February 21, was especially set aside for offerings at the tombs. In addition to this general festival, which is thought to survive in All Souls' Day, different families had their own anniversaries

and ceremonies at the tombs of ancestors at various times. Cf. Marquardt, "Römische Staatsverwaltung," vol. iii. p. 310, *et seq.*

2. exstructas pyras: = 'high-built funeral pyres,' here put for the tombs themselves; the pyres were burned with the body. **munera**: described in lines 5–8. **3. Manes**: here, as often, including both *Manes* in the restricted sense, and *Lares*. Cf. p. 48. **est pro**: = 'takes the place of,' 'is as good as.' **4. Styx**: put by *synecdoche* for the whole Underworld. Cf. pp. 35, 47. **deos**: refers to the spirits of the dead, called *dei* because worshipped as divinities.

5. Tegula: i. e., of the tomb, which was generally built above ground, as our vaults; trans. with *velata*, 'the covering of the tiled roof.' **satis**: in pred. with *est*. **6. fruges**: lentils, beans, and the like. **salis**: used in sacrificial offerings by the Hebrews, as well as the Greeks and Romans; cf. Lev. ii. 13: "And every oblation of thy meat offering shalt thou season with salt . . . with all thine offerings thou shalt offer salt."

7. Ceres: here 'bread.' **solutae**: 'scattered,' 'loose,' as distinguished from the 'garlands' (l. 5) placed on the tombs. **8. Haec**: neuter pl. **testa**: a piece of earthenware on which the offerings were placed, 'left' by the person making the offering, so that the ghosts might have a chance to partake without being disturbed. **mediā viā**: both sides of the roads leading out from Rome were thickly bordered with tombs. **9. maiora**: 'more ample (offerings).' **10. positis focis**: altars placed near the tombs. **sua**: trans. 'appropriate,' 'fitting.' B. 244, 4; A. 302, *b*; H. 503, 4.

11. Hunc morem: of making offerings to the dead. **pietatis**: 'of the dutiful rite.' **13. patris**: 'of (his) father,' Anchises. The funeral games said to have been celebrated by Aeneas, in honor of Anchises, in Sicily, are described at length in the fifth book of the Aeneid. **sollemnia**: here 'annual.'

15. gerunt: sc. *Romani*. For the tense see B. 293, 1.; A. 556; H. 533, 4. **16. deseruere**: i. e. *non celebraverunt*. **17. omine ab isto**: as Ramsay well remarks, "The evil deed is here represented poetically as being itself the augury or token of the misfortunes which would follow." **18. suburbanis**: a law of the Twelve Tables forbade the burying or burning of a corpse within the walls of Rome.

20. questi: sc. *esse*; why nom.? **avi**: here 'ancestors'

in general. **21.** Order of trans.: *feruntque* ('men say') *deformes* ('hideous') *animas, inane vulgus* ('an airy throng') *ululasse per vias urbis perque Latios agros.* So in "Hamlet:"

> "In the most high and palmy state of Rome,
> A little ere the mightiest Julius fell,
> The graves stood tenantless, and the sheeted dead
> Did squeak and gibber in the Roman streets."

24. venit modus: 'there came an end (of).'

Page 61. 25. Dum haec fiunt: during the eight days of the festival. **viduae puellae**: 'widows;' generally during public festivals widows were allowed to marry, though girls were not. **cessate**: 'remain quiet,' making no preparations for another marriage. **26. puros**: 'free' from the claims of religious observance. **pinea taeda**: a bride was escorted to her home in the evening by a procession of youths bearing torches, a usage referred to also in *faces*, l. 27. Torches of pine were preferred because of their inflammable sap.

27. atris: the color of mourning, applied to anything connected with the Underworld or the worship of the dead. **28. faces**: here funeral torches, used to light the pyres. **30. foci**: i. e., of all except the *Manes* and *Lares;* cf. lines 10, 27. **31. corpora functa sepulchris**: 'forms that have found a tomb' (see N. to p. 120, l. 4) being now ghosts, which in appearance were supposed to resemble the body at the time of death. **32. posito**: 'set (before it).'

12. ARS AMATORIA, III. 113–128.

"Ring out the old, ring in the new!"
TENNYSON: In Memoriam.

1. Nunc: in the time of Augustus, who is said to have boasted that he found Rome of brick, and left it of marble. **2. Et . . . opes**: is this statement true? **3. sunt, fuerunt**: the indic. is here more vivid than the subj. A. 575, *c*; H. 649, II., 6. **Capitolia**: for *Capitolium*, referring to the most splendid temple at Rome, that of *Juppiter Optimus Maximus.* **4. fuisse alterius Iovis**: 'belonged to (the reign of) another Jupiter,' i. e. were in a different age of the world. So great has been the change!

5. Curia: where situated? **concilio**: the Roman senate. **6. stipula**: Why abl.? A. 403, 2; H. 467. The

thatched buildings of the early Romans are often mentioned by the poets with commendation, as indicating the early simplicity of life. **Tatio**: the brave King of the Sabines, said to have been admitted by Romulus to a share in the government.

7. Order of trans.: *Quid erant Palatia, quae. . . . fulgent, nisi pascua bubus araturis?* B. 251, 4; A. 307, *b*; H. 399, 3. **sub Phoebo**: = 'at the foot of Apollo's temple,' the name of the god being put for the place where he was worshipped. The magnificent temple referred to was built by the Emperor Augustus, on the highest part of the Palatine hill, and dedicated B. C. 28. In it the Sibylline Books were preserved, and two large libraries, one for Greek books, the other for Latin, were connected with it. **ducibus**: probably Augustus, who lived on the Palatine, and Tiberius, who was born there, are meant; but the reference is uncertain. The Palace of Augustus was on the southern side of the Palatine. After the time of Augustus, this hill was wholly devoted to temples and imperial residences.

9. natum: sc. *esse*. **10. Haec aetas**, etc.: read pp. 2–3. **11. non quia** *et seq.*: I like the present age, not because of its luxury, but because of its refinement as opposed to the rudeness inseparable from primitive simplicity of life. **12. diverso litore**: 'on far-distant shore,' as of the Persian Gulf, where the best pearls were found, thrown up on the beach by the waves. **concha**: i. e., 'pearl,' the name of that which contains the pearl being put for the thing itself.

13. marmore: used not only for sculpture, but also for pillars, walls, floors, and architectural decoration. An almost incredible amount of marble and other fine stone was brought to Rome in the time of the later Republic and Empire. **14. mole**: 'by a pier.' The Romans often built palaces on the shore of the sea or of lakes, extending them out above the water, for the sake of coolness in summer. **15. nec**: trans. as if *et non*. **16. avis**: dat.

13. TRISTIA, I. ix. 5–14.

"*Calamity is man's true touchstone.*"
BEAUMONT and FLETCHER: Triumph of Honor.

Page 62. 1. Donec, etc.: The poet here speaks from the bitterness of his own experience. On the circumstances under

which the *Tristia*, from which this selection is taken, were written, see pp. 4, 5, 8. **eris**: the English idiom here prefers the present. **2. fuerint**: B. 264, *a*; A. 478, N.; H. 574, 3.

3. veniant, [ut] **accipiat**: B. 300; A. 573; H. 649, II. **5. Horrea**: see N. to p. 59, l. 13. **6. Amissas opes**: = 'one who has lost his wealth.'

7. Order of Trans.: *utque umbra est comes* [*hominibus*] *euntibus per* etc. **9. Mobile vulgus**: 'the fickle crowd;' suggestive of "the madding crowd's ignoble strife" in Gray's "Elegy written in a Country Churchyard." **lumina**: i. e. favor.

14. ARS AMATORIA, III. 549–550.

"*Ay, much the force of heaven-bred poesy.*"
SHAKSPEARE: Two Gentlemen of Verona.

1. deus: Cicero says (De Oratore), 'I have often heard that no one can be a good poet without a burning of the soul, and a certain inbreathing of frenzy.' **2. Sedibus**: B. 229, 1, *c*; A. 428, *g*; H. 466. **spiritus**: i. e. *poetarum*.

15. FASTI, V. 195 et seq.

"*And Zephyrus and Flora gentilly*
Gaf to the floures, softe and tenderly,
Hire swoote breth, and made hem for to sprede
As god and goddesse of the floury mede."
CHAUCER: Prologue to The Legende of Goode Women.

1. Chloris: = Χλωρίς, the Greek goddess of flowers, represented as wife of Zephyrus the West Wind, no doubt because the blowing of the west wind accompanied the opening of spring; identified by the Romans with *Flora*, to whom the myth of Chloris as related here was transferred.

2. Nostri: = *mei*. A. 143, *a*; H. 500, 2. The meaning is, that the name *Flora* was derived from Χλωρίς, with only the irregular change of X to F, and of course the ending. The poet's derivation is fanciful, for *Flora* comes from the stem *flor-* in *flos, floris*, 'flower' (root FLA, FLO, found also in Greek φύλλον, 'leaf,' and English *blow*, *bloom*), while Χλωρίς is connected with χλωρός, 'green,' and χλόη, 'green shoot.'

3. semper: because Spring was unending in the Happy Isles in the far, far west, where Flora was supposed to dwell.

5. dotalibus: here 'presented by my husband.' **6. fovet**: sc. *eum*. **7. generoso flore**: the sing. where our idiom prefers the pl.; 'with flowers of noble stock.' **8. floris**: trans. as if *florum*.

Page 63. 9. digestos numerare colores; 'to arrange the tints in order and count them.' B. 336. 3; A. 496, N. 2; H. 639. So in Phaedria's Isle (Spenser, "Fairie Queene," Book II. Canto vi.): —

> "No daintie flowre or herbe that growes on grownd,
> No arborett with painted blossomes drest
> And smelling sweete, but there it might be fownd
> To bud out faire, and throwe her sweete smells al arownd."

12. variae comae: flowers of different colors. **radiis**: sc. *solis*.

13. pictis: 'colored.' Greek and Roman ladies were accustomed to the use of many different shades of color in their dress. **incinctae**: 'girded,' with light, flowing robes fastened by a girdle. **Horae**: represented in art as blooming and beautiful maidens, dancing or tripping merrily along, sometimes carrying the flowers of spring, or the fruits of autumn. **14. nostra munera**: *flores*.

17. Prima sparsi: cf. p. 51, l. 5, and N. **19. Therapnaeo sanguine**: i. e. the blood of Hyacinthus, who was said to have been born near *Therapne*, in Laconia. Cf. pp. 147, 148, and notes. **20. querella**: i. e. AI, AI. See N. to p. 148, l. 45.

> "The Hyacinth, in whose pale leaves
> The hand of Nature writ his fate!"
> STANLEY, Europa among the Flowers.

21. Narcisse: see Vocab. **22. alter et alter**: freely, 'yourself and another,' or 'double,' meaning Narcissus himself, and his shadow with which he fell in love.

23. Crocon: B. 27; A. 52; H. 89. See also Vocab. **Attin**: acc. A. 82; H. 110. **referam**: why subj.? **Cinyrā creatum**: 'the son of Cinyras' (B. 215; A. 403, *a*; H. 469, 2), Adonis, loved by Venus. He was killed, it was said, in a hunt, and from his blood the goddess caused anemones (Latin *anemōne*, from Greek ἀνεμώνη = 'wind flower') to spring up. **24. honor**: i. e. of commemorative flowers.

25. tantum mea regna esse in: 'that my sovereignty is confined to.' **26. putes**: B. 280, 1; A. 447, 2 and *a*;

H. 560, 1. **et**: here *not* 'and.' **27. erit area dives**: i. e. there will be an abundant yield.

29. nitidissimus: 'most fertile' (lit. 'most shining' with oil), there being an implied comparison of the year to one freshly anointed. Sc. what? **30. temporis huius**: 'of this season' of bloom, without which there can be no fruit. **31. -que, -que**: B. 341, 3; A. 224, *a*; H. 657, 4. **32. advena**: 'stranger,' 'foreign.' The best lentils came from Egypt.

34. nebulae dolia summa tegunt: 'films cloud the tops of the jars;' referring to the scum which rises to the surface of wine during fermentation. Ovid makes the province of the goddess of flowers very wide. **35. Mella**: the pl. suggests different kinds of honey, from different flowers. Cf. N. to p. 83, l. 24. **Volucres**: 'winged creatures;' for *apes*.

Page 64. 37. Nos (= ego) **quoque idem facimus**: i. e. Flora presides over the bloom of youth as well as over the flowers. **38. luxuriant, vigent**: B. 289, *a*; A. 548; H. 600, 1.

16. FASTI, IV. 701–712.

"Tell him, his pranks have been too broad to bear with."
SHAKSPEARE: Hamlet.

1. huius: refers to an industrious country-woman of Carseoli, mentioned just previously (Fasti iv. 695) in the passage from which this selection is taken. **2. Addiderat**: the boy was twelve years old. **3. extremi convalle salicti**: = *in extremā parte vallis, salicto obsitā*. Thickets of willows were considered valuable by the Romans, and were often planted on low places for the sake of the withes, which were used for the making of baskets and beehives, and for many other purposes. **cohortis aves**: freely, 'fowls from the farm-yard.'

5. captivam: *vulpem*. **6. urentes**: 'attempting to burn (it).' **7. incendit**, etc.: an interesting parallel to Judges xv. 3–5.

11. gens haec: 'this tribe' of foxes. **Cerialibus ardet**: the festival in honor of Ceres was celebrated April 12–19. On the last day of the festivities, among other time-honored exercises in the Circus Maximus was a fox-hunt. Bundles of straw or hay were tied to foxes and set on fire, the foxes being then let loose in the Circus. It was in order to explain the origin of this strange

custom that Ovid introduced the story of the boy at Carseoli. Cf. Fowler, "Roman Festivals," pp. 72–79. **12. Quo modo**: = 'in the same way by which.'

17. EPISTULAE EX PONTO, II. iii. 7–14.

"And what is friendship but a name,
A charm that lulls to sleep!
A shade that follows wealth or fame,
But leaves the wretch to weep?"
GOLDSMITH: Edwin and Angelina.

1. Turpe dictu: sc. *est*; like our idiom, "It 's a hard thing to say." B. 340, 2; A. 510; H. 635. **vera**: 'the truth.' How lit.? **2. amicitias**: trans. as if sing. B. 55, 4, *c*; A. 100, *c*; H. 138, 2. **3. Cura**, etc.: i. e. the consideration 'what is expedient' takes precedence of the consideration 'what is honorable.' Whether true friendship is based upon similarity of tastes or upon utility, upon character or upon self-seeking, was much discussed by the ancient philosophers. **prius quam**: 'before.'

Page 65. 5. invenias: B. 280, 2; A. 447, 3, N.; H. 552. **6. Virtutem**: that 'virtue is its own reward' was a proverb in ancient as in modern times. **7. Ipse decor**: i. e. *pulchritudo ipsa virtutis.* **recte facti**: 'of (something) rightly done,' = 'of virtuous action.' **8. Non movet**: sc. *quemquam.* In connection with these lines, read pp. 4 and 8, and cf. N. to p. 62, 1.

18. AMORES, III. xiii.

"Noon strikes, — here sweeps the procession."
BROWNING: Up in a Villa — Down in the City.

1. pomiferis: the country about Falerii was noted for its cattle and apples, and the manufacture of sausages. **coniunx**: which of Ovid's wives is meant is not clear; probably the second. Cf. p. 3, and Owen's "Tristia," Introd. p. xvi. **Faliscis**: name of the people put for that of their city.

2. Moenia: the site of the Etruscan city of Falerii, forty-five miles north of Rome. Falerii is said to have been conquered by the Roman general Camillus, B. C. 394. Nevertheless, we read that in 343 B. C. it entered into a perpetual alliance with Rome. Be that as it may, about a hundred years later its inhab-

itants, as a punishment for rebellion, were obliged to leave Falerii for a less advantageous site a few miles distant. The new city gradually received a considerable Roman population, as is attested by numerous remains. But the ancient site, although abandoned, was held in veneration on account of a sacred grove and shrine of Juno there, to which once a year the people of the vicinity repaired in honor of the goddess. It occupied a high elevation (see l. 6), probably where the town of Civita Castellana now stands. Cf. Dennis, "Cities and Cemeteries of Etruria," vol. i. Chap. 8. **tibi**: = *a te*. B. 189; A. 375; H. 431, 6.

3. Iunoni: 'in honor of Juno.' Why dat.? On the worship of Juno at Falerii, see Preller, "Römische Mythologie," vol. i. p. 280 *et seq* **4. ludos**: refers to the procession and ceremonies described in the following lines. The word *ludi* was applied to any kind of spectacle in honor of the gods. **indigenam bovem**: i. e. by the (sacrifice of) home-grown kine.

5. Grande morae pretium: sc. *est;* idiomatic, = 'It is well worth while.' **ritus**: i. e. *ritus in celebrando Iunonis festo adhibitos*. **6. clivis**: abl. of cause, or circumstance. Cf. N. to l. 2. **via, iter**: difference in meaning?

7. densā arbore: = 'with thick-shading trees.' **8. Aspice, concedes**: for *si aspexeris, concedes*. B. 305, 2; A. 521, *b*. **10. sine arte**: the altar, as many ancient shrines, had survived from the rude life of an earlier period, and on this account was regarded with all the greater veneration. **11. Huc**: the procession formed in the plain, and wound its way up the steep road to the altar. **12. velatas**: 'shady.'

13. iuvencae: at the head of the procession. **14. Quas aluit herba Falisca**: it was said that cattle which drank the waters of the Clitumnus, a small river in Umbria, north of Falerii, would become white; so the poet takes pains to mention that the 'snow-white heifers' mentioned here were raised in the Faliscan country. Cf. Macaulay, ("Lays of Ancient Rome"): "Unwatched along Clitumnus Grazes the snow-white steer."

15. metuendā: 'fear-inspiring;' the horns had not yet grown. **17. Dux gregis**: a ram. **tempora**: 'temples.' **18. dominae deae**: 'to the goddess-queen,' Juno. **sola**: 'alone' among animals. **19. Illius**: i. e. of the she-goat; referring to a story, that once when Juno had fled, apparently from Jupiter, her place of hiding was betrayed by a she-goat.

Page 66. 21 index: 'the betrayer,' a she-goat. In memory of the betrayal of the goddess, every year at her festival a she-goat was speared to death by the boys, the carcass being given to him who inflicted the fatal wound. **23. dea**: i. e. a statue or figure representing the goddess, borne in the procession. **24. iacente**: from *iaceo*. **25. Virginei**: 'of the maids' who took part in the sacred rites. **gemma**: trans. as if pl. **26. auratos**: adorned with gilt sandals.

27. More patrum Graio: the Faliscans claimed to be of Grecian descent. Cf. ll. 31–34. **velatae**: '(women) clad.' **albis**: white garments were worn in sacred rites in honor of the gods of heaven, black garments in honor of the gods of the Underworld. **28. supposito vertice**: the sacred things used in connection with the ceremony were borne by women, in baskets placed on the tops of their heads, a mode of carrying common enough in ancient times, and still in vogue in many parts of the world. Why did women have so prominent a part in the worship of Juno? Cf. pp. 43, 30.

29. Ore favent: idiomatic, = 'keep silence.' 'To favor with the lips' meant to refrain from speaking, as a spoken word might break the spell. **30. suas**: why not *suos?*

31. Agamemnone caeso: i. e. by his wife Clytaemnestra and her paramour Aegisthus. **33. pererratis**: with both *terra* and *freto*, 'having traversed land and sea alike.' **34. Moenia**: of Falerii. The story here related is one of a very large class of legends, connecting the foundation of Italian cities with the names of Greeks and Trojans of the Heroic Age. It appears to be devoid of historic value. Cf. "Atlantic Monthly," July, 1891, p. 25.

35. sacra, Faliscos: why two accusatives? **36. sint**. i. e. *sint ea sacra*, the rites being put for the goddess herself. **populo suo**: the Falerians.

19. Ars Amatoria, I. 647–656.

"*Whoso diggeth a pit shall fall therein.*"
PROVERBS.

1. Dicitur: B. 332, *c*; A. 582; H. 611, 1, and N. 1. **arva**: object of *iuvantibus*. **3. Busirin**: see Vocab. A. 81; H. 110. **4. Hospitis adfuso sanguine**: 'by shedding the blood of a foreigner.' B. 227, 2, *b*; A. 420, 4; H. 489, 1.

5. Fies primus: 'You will be the first to become.' Busiris, the story ran, sacrificed not only Thrasius, but all other foreigners that came to Egypt, till he was himself slain by Hercules, whom he had seized. The tale, though mythical, indicates that the custom of offering human sacrifices was not unknown among the ancient Egyptians, and also points to an early national exclusiveness.

7. Perilli: Perillus, it was said, brought to the Sicilian tyrant Phalaris, a brazen bull, large enough to contain a human being. He explained that criminals or enemies could be confined in it and tortured to death by means of a fire built underneath, and that their shrieks would sound like a bull's bellowings. Phalaris expressed himself as pleased with the gift, and in order to test the device, made the inventor the first victim. **8. imbuit**: i. e. with his own blood. See Freeman, "History of Sicily," vol. ii., pp. 458–477.

9. uterque: both Busiris and Phalaris. **10. necis artifices**, etc: the proverb has several modern parallels, as in the phrase, "Hoist with his own petard." Cf. "Macbeth," I. VII. ll. 7–12.

20. EPISTULAE EX PONTO, IV. iv. 1–6.

"Behind the cloud the starlight lurks."
WHITTIER: Hope.

Page 67. **1. australibus**: the south winds at Rome came from the Mediterranean loaded with moisture, which became mist or rain from change of temperature on the land. **4. rubis**: B. 218, 5; H. 427. **5. Nil**, etc.: there are numerous modern forms of this proverb, as "Every cloud has a silver lining," "No loss without some gain." So in the closing lines of an eighteenth century tragedy ("Barbarossa," by Dr. Brown):

> "Heaven but tries our virtue by affliction;
> And oft the cloud that wraps the present hour
> Serves but to brighten all our future days."

21. TRISTIA, I. ii. (*condensed*).

"I fain would die a dry death."
SHAKSPEARE: The Tempest.

1. Di maris et caeli: cf. pp. 29, 33, 43, 45. **quid**, etc.: trans. as if *quid enim superest* ('is left') *nisi vota?* This

elegy was written on the voyage to Tomi; see p. 3. **2. parcite**: in prose *nolite* would have been used. B. 276, *c*; A. 450, N. 1, and 457, *a*; H. 561, 1.

3. Neve subscribite: 'and do not give your approval' by overwhelming me in the deep, thus indicating a divine sanction of the Emperor's terrible sentence of exile. **Caesaris**: Augustus. **4. premente deo**: 'when (one) god presses heavily.' Augustus is complimented in being ranked by implication as a god. In the tales of the Trojan War, the gods were represented part as helping the Trojans against the Greeks, part the Greeks against the Trojans; and often so in other myths.

5. Verba perdo: like our expression, 'I am wasting my words.' **6. loquentis**: sc. *mei*. **8. Ad quos mittuntur deos**: = *ad eos deos ad quos mittuntur*.

9. me: B. 183; A. 397, *d*; H. 421. **10. tacturos**: i. e. *eos* (*montes aquarum*) *tacturos esse summa sidera*. **putes**: why subj.? **11. diducto aequore**: 'when the water is drawn apart.'

15. inter utrumque: = 'between the two,' *pontum et aëra*. **16. cui**: from *quis*. The waves were driven by opposing winds, as shown by lines 17–20.

Page 68. **17. vires capit**: 'gathers up its strength.' **19. siccā**: because in the latitude of Italy the Great Bear never touches the horizon of the sea. **20. adversā**: = 'opposing.'

21. in incerto: 'at a loss.' **nec — invenit**: 'and knows not.' **22. ambiguis**: 'distracting'; evils pressed so on all sides at once that it was doubtful which was the worst, or even the least. **23–26.** The poet for a moment gives up all as lost.

27. pia: *not* 'pious.' **quam me exsule**: 'than that I am an exile;' abl. abs. of cause. **29. corpora**: pl. for sing., '(my) body.' **30. agi**: 'that (it) is driven.' **31. mecum conscendere**: i. e. *eam* ('her') *conscendere mecum in navem*, in order to accompany me unto exile. Ovid's wife remained at Rome. **32. bis**: i. e. once by the poet himself, once in witnessing the sufferings of his wife if she were with him.

33. ut: 'though.' B. 308; A. 527, *a*; H. 586, II. **illa**: the poet's wife. **34. Dimidia parte**: if she does not perish, a half of me (in our colloquial phrase, "my better half") will still remain. B. 226; A. 418; H. 480.

35. mihi: B. 188; A. 379, *a*; H. 421, 4, and 432. **36. aetherio axe**: 'the expanse of heaven.' **37. laterum tabulae**: 'the planks of the (ship's) sides.' **38. moenia**: '(a city's) walls.'

39. Nec letum timeo: in our idiom, 'It is not death that I fear.' **Genus leti**: by shipwreck; 'wretched' because the water in some way was thought to quench and hurt the fiery nature of the soul, and also because, according to popular belief, a soul to whose body the customary funeral rites had not been paid must wander a hundred years on the banks of the Styx before being admitted to its proper abode in the Underworld. **40. Demite naufragium, mors**: i. e. death in any other way than by shipwreck.

41. Est aliquid: i. e. it is an important matter. **suo fato**: = 'by a natural death,' as distinguished from a violent death, suggested by *ferro*. **cadentem**: 'for one who falls.' **43. suis**: kindred and friends. **aliqua**: 'some things,' i. e. 'some last words,' 'some last directions.'

Page 69. 46. Immeritos: the other men on board, who, though charged with no fault, would perish with the poet if the ship went down. Cf. Jonah, chap. I.

47. virides: an epithet often applied to the gods of the sea, because of the greenish color of deep water. **quibus aequora curae**: sc. *sunt*, 'in whose charge are the levels of the deep.' B. 191, 2, *a*; A. 382, 1, N. 1; H. 433. **48. Utraque turba**: 'O each throng,' of gods of heaven and of the sea.

49. Quam vitam, Hanc: 'that life which.' **dedit**: by decreeing exile rather than immediate death. **52. ipso iudice**: abl. abs., 'with himself as judge,' 'in the judgment of (Caesar) himself.' **minor**: i. e. worthy of a less penalty.

22. TRISTIA, II. 33–38.

> "*But mercy is above this sceptered sway;*
> *It is enthroned in the heart of kings,*
> *It is an attribute to God himself.*"
>
> SHAKSPEARE: Merchant of Venice.

2. erit: forcible use of the indic. for the subj. B. 303, *b*; A. 516, *b*, N.; H. 577, 3. Trans. with *inermis*, 'he would be without arms'—so many thunderbolts would be used if all the

sins of men were fittingly punished. The thunderbolt was thought by the ancients to be the special instrument of divine vengeance, its use, however, being limited to Jupiter, Juno, and Minerva.

5. Iure: 'rightly.' How lit.?

23. TRISTIA, I. iii.

"A man I am, crossed with adversity."
SHAKSPEARE: The Tempest.

1. tristissima noctis imago: for *imago tristissimae noctis*. The poet describes the night previous to his departure for Tomi. Read pp. 3–5. **3. tot cara**: native-land, home, wife, friends, all the pleasant associations of life. **4. nunc quoque**: 'even now;' this poem appears to have been written after Ovid had been some little time at Tomi.

5. lux: for *dies*. **6. Finibus extremae Ausoniae**: = *extremis finibus Italiae*. B. 214; A. 401; H. 464. **7. Nec spatium**, etc.: sc. *mihi;* freely, 'I had neither the time nor the heart to make suitable preparations.' The poet was so stunned by the suddenness of his sentence, that he could not recover himself sufficiently to prepare for the journey. **8. longā morā**: in his previous life of uninterrupted prosperity the poet had hardly thought a change of fortune possible.

Page 70. 10. Non . . . fuit: *Non mihi fuit cura legendae vestis vel opis aptae profugo*. **11. quam qui**: 'than (one) who.' **Iovis ignibus**: cf. N. to *erit*, Selection 22, l. 2. **12. vitae nescius suae**: i. e. insensible.

15. extremum: 'for the last time.' B. 176, 3; A. 390, *d*, N. 2; H. 416, 2. **16. Qui . . . erant**: 'of whom from many only one or two remained.' B. 201, 1, *b*; A. 346, *e*; H. 442, 2. Cf. the thought of Selection 17, p. 64.

17. Uxor: the third wife; cf. p. 3. **flentem**: sc. *me*. **18. Imbre**: i. e. *lacrimarum*. **indignas**: 'undeserving' of such marks of woe. **19. Nata**: a daughter who had married and gone with her husband to Africa. The poet nowhere mentions her name. **diversa**: 'in an opposite direction' from that which the poet was about to take. **20. certior esse**: 'to be informed.'

21. Quocumque aspiceres: general condition, = 'If you should cast your eyes in any direction whatever.' B. 356, 3;

A. 520, 3, and 519. **22. non taciti funeris**: cf. N. to p. 54, l. 2. The poet speaks of his departure as his funeral. **23. vir**: 'husband,' the poet himself. **pueri**: the slaves, often called *pueri* in colloquial language. **26. Haec**: trans. as if *talis*.

29. ab hac: 'after her,' i. e. after I had looked upon her. **Capitolia**: cf. N. to p. 61, l. 3. **30. nostro Lari**: = *nostrae domui*. Ovid's house was near the Capitoline hill, — all in vain; for the gods worshipped on the Capitoline (Jupiter, Juno, Minerva), and his household gods together, had not averted the wrath of Augustus.

31. vicinis sedibus: on the Capitoline hill. **34. este salutati**: 'be ye greeted.' **in omne tempus**: 'for all time,' 'forever.' **mihi**: B. 189, 2; A. 375, *a*; H. 431, 6. **35. clipeum sumo**: 'to take up one's shield' meant "to enter active service." Although Ovid enters the service of the gods late, after he has already been wounded, he offers petitions with the hope that they may be answered.

Page 71. **37 Caelesti viro**: Augustus. **quis me deceperit error**: here, as elsewhere, the poet hints that the cause of his exile was a fault of circumstances rather than of intention. Cf. p. 3. **39.** Order, *Ut auctor poenae quoque sentiat* (*id*) *quod vos scitis*. **40. Placato deo**: 'if the god (Augustus) be appeased.'

41. pluribus uxor: i. e. *pluribus precibus uxor superos adoravit*. **42. singultu**, etc.: *singultibus abrumpentibus cursum orationis*. **43. passis**: not from *patior*. **44. exstinctos focos**: the hearth of the Roman house served also as an altar for the worship of the deified ancestors, who were supposed to give tokens of coming good or ill by means of the brightness or dulness of the flame. In time of mourning the fire was allowed to go down. **45. adversos**: 'turned toward' her as she knelt before them; trans. 'before her.'

47. praecipitata: i. e. by the coming of dawn. **48. ab axe suo**: the Great Bear 'had turned round,' either 'from its pole' (the north pole), or, as Owen suggests, 'from its centre,' i. e. on its own axis. With either interpretation the meaning is the same; the Great Bear had completed its revolution, thus indicating the approach of day. **Parrhasis Arctos**: = 'the Arcadian Bear,' known to us as the Great Bear. Callisto was

an Arcadian nymph who roamed field and forest in the train of the huntress Artemis. Having become the recipient of amorous attentions from Zeus, she was changed by jealous Hera into a bear. In this form she was pursued by her own son Arcas, and would have been killed, had not Zeus stayed the death-bringing shaft, and transferred both mother and son to the heavens, where Callisto became the Great Bear, Arcas Arctophylax, or Boötes. Lowell in his "Prometheus" has finely expressed a thought not unlike that of ll. 47–48:

> "The Bear, that prowled all night about the fold
> Of the North-star, hath shrunk into his den,
> Scared by the blithesome footsteps of the Dawn,
> Whose blushing smile floods all the Orient."

49. facerem: B. 277; A. 444; H. 559, 4. **50. fugae**: dative.

51. Quid: trans. as if *propter quid*, or *cur*. **52. quo festines ire**: i. e. *in qualem locum festines ire*, referring to the place of exile. **unde**: i. e. from Rome. **54. apta propositae viae**: certain hours, as days, were considered of good omen.

55. limen tetigi: to stumble or to touch the threshold when stepping across it was considered unlucky. When a person had stumbled he went back and started again. A similar superstition still lingers in northern Europe. **57 vale**: imp., 'farewell;' treated as if a noun and put in the abl. abs. with *dicto*, — an interesting parallel to the origin of our noun "farewell" from the imperative "fare" and "well." **58. summa**: 'last.' **59. me ipse fefelli**: = 'I lost control of myself.' **60. pignora**: 'pledges' of affection, with this signification generally referring to children; but here apparently including friends. Cf. l. 19.

61. quo: = *in quam*. **62. iusta mora**: i. e. *iusta causa morae*.

Page 72. **64. membra**: 'parts,' as the wife, the near relatives, the slaves. **66. Theseā**: 'of Theseus,' whose friendship for Pirithous was proverbial; cf. N. to p. 55, l. 15. **67. licebit**: sc. *amplecti*. **68. In lucro**: in our idiom, 'a gain,' 'so much gain.'

69. Nec mora: *et non est mora*. **70. animo proxima quaeque meo**: 'whatever was nearest to my heart.' **71. caelo**:

for *in caelo*, as often in verse. **72. gravis**: 'portentous,' as indicating the near approach of day. **Lucifer**, etc.: Lowell's expression is more poetic:

> "And now bright Lucifer grows less and less,
> Into the heaven's blue quiet deep-withdrawn."

73. quam si: 'than (I should be) if.' B. 307, 1; A. 524: H. 584. **75. cum . . . equos**: order of trans., *cum habuit*, *ultores* ('as avengers') *proditionis*, *equos versos in contraria* ('in opposite directions').

77. meorum: 'of my (friends and dear ones).' **79. abeuntis**: sc. *mei*.

82. exsulis exsul: B. 350, 10; H. 667. **83. Et me**: 'Me too.' **84. sarcina**: in apposition with the subject of *accedam;* trans. freely, 'I shall add but slight burden.' **86. pietas**: *not* 'piety;' sc. *iubet*. **mihi Caesar erit**: i. e. will take the place of Augustus's sentence as a cause of exile.

88. dedit manus: a military expression, drawn from the act of surrendering; = 'yielded.' **utilitate**: i. e. by the consideration how inexpedient it would be for her to go. **89. sive . . . ferri**: 'or rather, it was a being carried' to the grave, 'without a corpse.' **90. Squalidus**: the Romans in Ovid's time usually kept their faces clean shaven, and their hair cut. In times of mourning both hair and beard were allowed to grow.

Page 73. 91. tenebris obortis: i. e. fainting. **92. Semianimis**: B. 367, 4; A. 603, *f*, N. 4; H. 733, 3, N. 2. **domo**: B. 228, 1, *d*; A. 429, 4; H. 485, 3. **95. Se modo**, etc.: i. e. *illa narratur comploravisse, modo se desertam esse, modo Penates desertos esse.*

97. natae: 'of her daughter,' a daughter of Ovid's wife by a former husband. She was married to P. Suillius Rufus, a man of noble family and of some prominence in political affairs. Cf. Ep. ex Ponto, IV. viii. 11–12. **98. rogos**: at this time cremation was generally practised at Rome. **99. Ponere sensus**: 'to lay aside feeling.' **100. Respectu mei**: 'out of regard for me.' B. 200; A. 348; H. 440, 2. **voluisse**: sc. *mori*.

101. absentem, etc.: *ita vivat ut usque suo auxilio sublevet me absentem.* **sic**: that we should be separated.

24. TRISTIA, IV. vi. (*condensed*).

"*The inaudible and noiseless foot of time.*"
SHAKSPEARE: All 's Well that Ends Well.

1. aratri: B. 204, 1, *a*; A. 349, *b*; H. 451, 3. **2. premenda**: B. 337, 7, *b*, 2; A. 500, 4; H. 638, 3. Cf. N. to p. 98, l. 94.

5. Poenorum: i. e. *Africanorum*, the fiercest kind. **7. Quae Inda Belua**: = *Inda belua, quae;* the elephant.

9. ut . . . tumeat, facit, uva, etc.: 'causes the grape-cluster to swell.' **10. capiant**: 'contain.' **12. ne sint tristi sapore**: i. e. ripens them.

Page 74. 13. Hoc: *tempus*. For the thought cf. Selection 2, p. 52. **dentem aratri**: i. e. *vomerem*.

19. Ut patria careo: = 'since I have been an exile.' This poem, as the preceding, was written at Tomi. **bis . . . pede**: a poetic way of saying that two years had passed. Cf. p. 58 l. 22, and N.

23. Corpore aegro: in some lines omitted here Ovid dwells upon his failing health. **24. sine fine**: = 'ever.' The poet broods over his troubles, which are ever called to mind by his surroundings.

25. cura: here in the sense of *amor;* appositive of *sodales*. **26. qua nulla**, etc.: *uxor, cura quā nulla (cura) carior est, abest.*

27 bracata: the Greeks and the Romans were almost the only ancient peoples that made no use of trousers as an article of dress. **28. non videoque**: 'and (what) I do not see,' referring to the frequent rumors of attack Read p. 4. The sentiment suggests that of Burns's "Despondency:"

"O life, thou art a galling load,
Along a rough, a weary road,
To wretches such as I!
. . . . . .
"Still caring, despairing,
Must be my bitter doom,
My woes here shall close ne'er
But with the closing tomb!"

29. soletur: B. 283, 2; A. 535, *b*; H. 591, 5. **30. morte meā**: 'by reason of my death.' Milton ("Paradise Lost," Book x.) has expressed a similar thought:

"How gladly would I meet
Mortality my sentence, and be earth
Insensible! how glad would lay me down
As in my mother's lap!"

25. TRISTIA, V. viii. 11–18.

"The curse causeless shall not come."
PROVERBS.

1. Vidi — mergi: supply *hominem*. **2. iustior**: than the wave that drowned the mocker. **4. pascitur**: trans. as if *alitur*.

5. volubilis: the ancients represented Fortune emblematically as standing on or beside a rolling ball. Cf. p. 9.

26. EPISTULAE EX PONTO, I. ii. 25–58.

"In durance vile here I must wake and weep,
And all my frowsy couch in sorrow steep!"
BURNS: Esopus to Maria.

Page 75. 1. Hic: at Tomi. Cf. p. 4. **3 Fine carent**: 'have no end.' **4. similis morti**: 'death-like.'

5. Nioben: see N. to p. 132, l. 2. B. 183; A. 397, *d*; H. 421. **6. Quae**, etc.: i. e. *quae, facta saxea, deposuit sensum mali.* **7. Vos**: acc.; refers to the sisters of Phaëthon (cf. N. to p. 95, l. 1), the Heliades, who, while grieving at his tomb and calling his name, were said to have been changed into poplar trees. **fratrem**: *Phaëthonta.*

9. admittar: B. 283, 1; A. 535; H. 591, 2. **in ullum lignum**: i. e. *in ullam arborem*, as the Heliades. **10. lapis**: *frustra cupio in lapidem mutari, ut Niobe.* B. 328, 2; A. 458; H. 612, 1. The thought suggests Milton's "Forget thyself to marble." **11. vivimus**: pl. for sing. Cf. A. 143, *a*; H. 500, 2.

13. Tityi: gen., dep. on *iecur*. See Vocab. **14. ut**: 'although.' B. 308; A. 527, *a*; H. 586, II. Though my troubles may seem to grow less with time, yet, like the liver of Tityos, they are ever renewed. **15. puto**: parenthetical, like

our 'perhaps.' **medicina**: order, *somnus, publica medicina curae.* With the thought compare the lines of Southey:

> "Thou hast been called, O Sleep! the friend of woe;
> But 't is the happy that have called thee so."

So Congreve ("To Sleep"):

> "O Sleep! thou flatterer of happy minds,
> How soon a troubled breast thy falsehood finds!
> Thou common friend, officious in thine aid,
> Where no distress is shown, no want betray'd:
> But oh! how swift, how sure thou art to shun
> The wretch by fortune or by love undone!"

16. malis: B. 214, 1, *d*; A. 402, *a*; H. 465. **18. in mea damna**: 'to what I have lost.'

25. non vera: 'unreal.' **26. status iste**: the poet's pitiable lot. **boni**: dep. on *admonitu*. My lot becomes more unendurable because of a reminder of happiness.

Page 76. **27. hoc caput**: i. e. of mine. **29. mea liquefiunt pectora**: 'my heart melts.' **30. solet**: sc. *liquefieri*. The ancients made much use of wax for seals and writing-tablets. **31. precor mortem, mortem deprecor**: forceful *chiasmus*, with *paronomasia*. B. 350, 11, *c*; A. 598. *f*; H. 666, 2. **32. Ne . . . solum**: the poet was anxious to be buried in his own land, that his remains might receive the proper funeral rites. Cf. N. to p. 68, l. 39.

27. IBIS, 31–44.

> *"I do desire we may be better strangers!"*
> SHAKSPEARE: As You Like it.

1. Desinet, etc.: for the Ibis, from which this selection and the following are taken, see p. 8. **prius**: trans. with *quam* in l. 9, 'before.' **contrarius**: B. 328, 2; A. 458; H. 612, 1. **2. Iuncta . . . erunt**: the thought is, the sun and the moon will shine uniformly at the same time. **4. gelido ab axe**: i. e. from the north.

5. et . . . pyra: order, *et nova concordia veniet fraterno fumo* (= *fumo fratrum*), *quem vetus ira separat accensā pyrā* ('on the burning pile'). The reference is to Eteocles and Poly-

nices, sons of the Theban Oedipus. Having engaged in deadly conflict, both fell. They were placed on the same funeral pyre, whereupon the pile shook, and the smoke divided into two parts, showing that the mutual hatred of the brothers was not quenched by death. **fumo**: B. 193, 1; A. 428, *h*; H. 419, 4.

7. autumno, brumae: B. 358, 3; A. 368, 3, N.; H. 427. **9. Quam**, etc.: *prius quam, armis, quae sumpsimus, depositis, gratia, rupta tuis commissis, improbe, sit mihi tecum* ('betwixt thee and me'). **sit, possit, leniat**: B. 292, 1, *c*; A. 434 and 551, *c*; H. 605, 1.

13. Pax haec: 'this sort of peace.' **14. quae solet esse lupis**: 'which wolves are wont to keep.'

28. IBIS, 107–126.

"Lord, in the day of vengeance try him!
Lord, visit them wha did employ him!
And pass not in thy mercy by 'em,
Nor hear their prayer!"

BURNS: Holy Willie's Prayer.

1. tibi: Ovid's enemy, against whom the Ibis was directed (cf. N. to l. 1 of the preceding selection); his name is not known. **5. Vulcanus**: here put for *ignis*.

Page 77. **7. aliena limina lustres**: i. e. having no abode in his native land. **8. petas**: as a beggar. **9. querulo dolore**: 'from trying pain,' pain causing continual complainings.

11. miserabilis ulli: 'exciting pity in any one;' *nemo malis tuis moveatur*. **13. Accedat**: trans. as if *addatur*. **14. Qui — plura feras**: 'to bear more (evils).' B. 282, 3; A. 535, *f*; H. 591, 7.

15. quod: refers for antecedent to the clause *sitque . . . tuae;* trans. '(a thing) which.' **16. Fortunae facies**, etc.: 'may the appearance of thy lot be lacking in wonted commiseration, and viewed with hatred;' may the common sympathy of men with misfortune and suffering not manifest itself.

17. Causa: i. e. *causa mortis*. For the arrangement of words cf. p. 76, l. 31, and N. **copia mortis**: 'power to die;' with *desit tibi*, 'may you be unable to die.' **20. ante**: 'before' death comes as a deliverance. The thought of ll. 17–20

finds a striking modern parallel in Southey's "Curse of Kehama" (Canto ii.):

"And thou shalt seek Death
To release thee, in vain;
Thou shalt live in thy pain
While Kehama shall reign,
With a fire in thy heart
And a fire in thy brain;
And Sleep shall obey me,
And visit thee never,
And the Curse shall be on thee
For ever and ever."

29. AMORES, I. XV.

"*Fame is no plant that grows on mortal soil.*"
MILTON: Lycidas.

1. Quid: see N. to p. 71, l. 51. **Livor**: which begrudges the poet his deserved immortality. **ignavos**: under what circumstances were the Amores written? See pp. 3, 6. **2. Ingenii**: dep. on *opus*.

3. Non me — sequi: sc. *obicis*, = 'You are casting it in my teeth as a reproach that I am not following.' **patrum**: here = *maiorum*, 'of our sires;' the early Romans devoted themselves to war. **strenua aetas**: *iuventus*.

4. pulverulenta: suggesting the long and weary marches associated with military service; trans. 'toilsome.' The poet mentions the three pursuits considered honorable for a free-born Roman, War, the Law, Oratory.

6. vocem prostituisse: i. e. spoken for pay. **foro**: the courts were in the Forum, and assemblies of various kinds were held there. Our poet calls it 'ungrateful' because of the uncertainty of popular favor. Read pp. 1, 2. **7. Mortale**, etc.: the poet replies to the charges of Envy, and defends his course. **opus**: excellence as a soldier, lawyer, or public man. **Mihi**: = *a me*.

9. Maeonides: Homer, so called from Maeonia, a district of Lydia, in which the birth-place of Homer was said to have been. **Tenedos dum stabit**, etc.: i. e. forever. The island Tenedos, Mt. Ide (or Ida) and the stream Simois are made famous by the Iliad.

11. Ascraeus: Hesiod, named thus from his birth-place, Ascra in Bœotia. **mustis**: 'with juices.' The word *mustum* was usually applied to the juice of the grape after it had been pressed out, and before it had fermented. Lines 11–12 refer to Hesiod's work on Agriculture, called 'Works and Days' (Ἔργα καὶ Ἡμέραι).

Page 78. 13. Battiades: Callimachus, a Greek scholar and poet who died about 240 B. C. A few of his hymns, and some fragments of his other works, are extant. **14. ingenio**: i. e. poetic genius. Callimachus was more eminent as a man of learning than as a poet. B. 226; A. 418; H. 480.

15. cothurno: here put by metonymy for tragic poetry. B. 193, 1; A. 428, *h*; H. 419, 4. **16. Cum sole et luna**: = 'so long as sun and moon endure.' Aratus wrote on Astronomy.

17. arte carens: 'though lacking in finish.' Ennius's verse was crude but full of power. **animosi oris**: 'of spirited utterance.'

19. Varronem: there were several distinguished Romans of the name Varro. The reference here is to Publius Terentius Varro, also called Atacinus, who was born B. C. 82. His most famous poem treated of the Argonautic Expedition, and was apparently a free translation into Latin of a Greek poem on the same subject by Apollonius of Rhodes. Unhappily for Ovid's question here, only a few lines of Varro's poem are extant. **primam ratem**: the Argo, called 'the first ship' rather because of its wonderful construction than because it was first in time. **20. Aesonio duci**: Iason, for whom see p. 38, and Smith's "Dictionary of Biography and Mythology." B. 189, 3; A. 375; H. 431, 6.

21. sunt peritura: 'are going to perish.' H. 531. **Lucreti**: in Ovid the gen. of nouns in *-ius* and *-ium* often ends in *-ī*. B. 25, 2; A. 49, *b*; H. 83, 6.

23. Tityrus: a herdsman, with whose name the first line of Vergil's Bucolics begins; here put by synecdoche for the Bucolics. **segetes**: here referring to Vergil's Georgics, which treats of agriculture in its various branches. **Aeneïa arma**: put for the Aeneid, Vergil's greatest poem, of which Aeneas is the hero. **24. dum**: 'so long as.' In Ovid's time it was generally believed that the sovereignty of Rome

would last forever. See Bryce, "Holy Roman Empire," pp. 20–22; also, Transactions of the American Philological Association, Vol. XXV. (1894), pp. 34-60.

25. ignes, arcus: Cupid was represented sometimes as armed with torches, sometimes with bow and arrows. Tibullus excelled in love-poetry. **26. numeri**: i. e. verses, as we sometimes use the word 'numbers' referring to poetry.

27. cum: 'although.' B. 309, 3; A. 549; H. 598. **dens**: cf. p. 74, l. 13, and N. **30. Cedat**, etc.: i. e. let wealth yield the palm to poetry. **31. Vilia**: as gold, silver, and the other common objects of desire. **32. Castaliā aquā**: with water from the Castalian Spring, at Delphi on the south slope of Mt. Parnassus, associated with the worship and inspiration of Apollo. See N. to p. 90, l. 152.

33. comā: 'upon my locks.' **metuentem frigora**: i. e. flourishing in a warm climate. **myrtum**: sacred to Venus; hence appropriate to a poet who wrote on love, and addressed himself to lovers. This poem is the last of the first book of the Amores. **34. ita**: if I be considered a worthy servant of the Muses and of Venus.

35. post fata: = *post mortem*. **36. ex**: 'according to.' **37. supremus ignis**: i. e. of the funeral pyre. **38. vivam**: i. e. *famā*. **pars multa**: 'a great part.' Cf. p. 158, selection 24, and N.; also, Herrick's lines upon himself (in "Hesperides"):

> "Thou shalt not all die, for while love's fire shines
> Upon his altar, men shall read thy lines."

PART II.

Note on Versification. The Verse-form found in all the selections of Part II. is the Dactylic Hexameter, or Heroic Hexameter, for which see B. 368; A. 615; H. 734–738.

1. METAMORPHOSES, I. 1–88.

"'*Let there be light!*' *God spake of old,*
And over chaos dark and cold,
And, through the dark and formless frame
Of nature, life and order came."
WHITTIER: The Library.

Page 79. 1–4. These lines form a proem, or introduction, to the whole work. They contain a statement of the purpose and subject of the poem, and an invocation, after the manner of epic poetry. Compare the opening lines of the Iliad, the Aeneid, and Paradise Lost. On the "Metamorphoses" in general, see p. 7, and Simcox's "History of Latin Literature," Vol. i., pp. 354–367.

1. In nova Corpora mutatas formas: i. e. *corpora in novas formas mutata.* **fert animus**: sc. *me;* trans. freely, 'I design.' **dicere**: in the sense of *canere.* **2. coeptis**: dat. after *Adspirate;* with *meis*, for *meo coepto.* See N. to *lumina*, l. 10. **mutastis**: B. 116, 1; A. 181, *a*; H. 238. **et illas**: *et illas* (*formas*). Ye not only rule all else, but 'also' have caused those transformations which I am about to sing.

3. Adspirate: suggests a favoring wind; a metaphor (A. 641; H. 752, 2) drawn from navigation. **primā . . . carmen**: defines the scope of the poem in regard to time, — from the creation of the world to the poet's own period, the reign of Augustus. **4. perpetuum**: the stories of change are woven into a 'continuous' poem.

5. Ante: 'Before' sea, earth, and sky existed in their present form; for the elements of which they are composed formed a part of chaos, as explained in the following lines. **mare, terras, caelum**: a threefold division of the world common in poetry. Below (l. 15 *et seq.*) the poet adopts the fourfold division, which corresponds with the four elementary substances assumed by Empedocles and other ancient philosophers, namely: earth, water, air, and a fiery element, lightest and most subtle of all, aether.

6. orbe: 'range.' **7. dixere**: 'they called,' = 'was called.' B. 242, 1; A. 318, *b*; H. 388, 3. **moles, quicquam**: appositive of what? **8. Nec . . . iners**: 'and naught save dead weight.' **9. Non bene**: i. e. *male*. **discordia semina**: 'incongruous elements.'

10. Nullus: the adjective and its noun are often widely separated in poetry. B. 348, 349; A. 598, *e*; H. 665, 4. **lumina**: notice the force of the pl., 'beams of light.' Ovid frequently uses the plural for the singular without appreciable difference of meaning. B. 55, 4, *c*; A. 100, *b*; H. 138, 2. **Titan**: for *sol*; so below *Phoebe* for *luna*, and *Amphitrite* for *mare*. **11. nova reparabat**: = 'was renewing.' Force of *re-*? **12. circumfuso**: 'enveloping.' How lit.? **13. Ponderibus librata suis**: 'held in poise by its own weight.' **bracchia**: suggesting the bays and inlets of the sea. **14. Margine**: = *in margine*; with *longo*, 'along the far-stretching border.' B. 228, 1, *d*; A. 429, 4; H. 485, 3. The line is spondaic. B. 368, 2; A. 615, *b*; H. 735, 3.

15. Utque aër, illic: 'And where air was, there (also were).' **17. Lucis**: B. 204, 1, *a*; A. 349, *b*; H. 458, 2. **Nulli**: 'to none (of these),' the elements mentioned above. **18. Obstabat**: 'kept obstructing.' Force of the imperfect in this description? **aliis aliud**: i. e. each against all the rest. **uno**: one and the same. **19. Frigida**: 'elements of cold,' 'cold.' **calidis, siccis**: B. 358, 3; A. 368, 3, *a*; H. 428, 3. **20. sine pondere**: = *eis quae sine pondere erant*; '(elements) having weight (kept contending with elements) without weight.' Ovid's description of chaos perhaps suggested that by Milton ("Paradise Lost," Book ii.):

"A dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and highth,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms."

Page 80. **21. deus et melior natura**: 'a deity and a better order of things;' *deus* is indefinite, not 'God' according to the Hebrew or Christian conception, as shown by l. 32. **22. caelo**: here including both air and aether, but in l. 23 *liquidum caelum*, 'the clear-flowing heavens,' is the aether. **23. spisso**: referring not to the density of air as compared with aether, but to the mists and vapors floating in it.

24. Quae postquam evolvit: 'after he had drawn these forth,' — a process of evolution. *Qui* at the beginning of a clause or sentence should often be translated as a demonstrative or personal pronoun. B. 251, 6; A. 308, *f*; H. 510. **caeco acervo**: 'from the dark mass.' Cf. Genesis i. 2: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." **25. Dissociata locis**: sc. *ea;* trans. freely, '(them) in different parts.' B. 226; A. 418; H. 480.

26. convexi: 'vaulted.' **vis**: 'essence,' referring to the aether. **et**: connects *ignea* with *sine pondere*, which takes the place of an adj., as *levis*. **27. summā in arce**: 'upon the extreme height.' **28. levitate, loco**: construed as *locis*, l. 25. **29. tellus**: sc. *est*. **grandia**: 'gross.' **traxit**: 'drew to (itself).' **30. pressa est**: = 'was made compact.' **31. Extima**: 'the outermost parts' of the earth. **orbem**: for *orbem terrarum*. The four elementary substances (see N. to l. 5) were now separated and arranged according to density; first the earth, on that the water, then the air, and, highest of all, the aether.

32. Sic ubi . . . secuit: i. e. *Postquam deus, quisquis deorum ille fuit, congeriem sic* (i. e. as described above) *disposuit, et secuit*. B. 336, 3; A. 496, N. 2; H. 639. **33. membra**:

the four great divisions mentioned above. **34. terram . . . orbis**: *ne terra non aequalis ab omni parte foret, eam in speciem magni orbis* ('disk') *glomeravit.* **ne non aequalis**: = *ut aequalis*, by litotes. B. 375, 1; A. 326, *c*; H. 752, 8. **35. in**: Cf. B. 144, 3; A. 435; H. 676, 1.

36. tumescere: sc. *ea* (*freta*). **37. ambitae**: 'encompassed.' **38. Addidit**: i. e. to the waters of the sea, *freta*. **39. obliquis**: 'winding.' **40. Quae**: refers to *flumina*. **diversa locis**: cf. l. 25 and N. **ipsā**: sc. *terrā*. The reference is to rivers that lose themselves in deserts, or leave the earth's surface for subterranean channels. **41. campo Liberioris aquae**: = 'into the expanse of more open waters.' Distinction between *ripae* and *litora?*

43. Iussit: sc. *deus*. **et**: = *etiam*. **extendi, tegi**: 'to spread out,' 'to clothe themselves.' B. 256, 1; A. 156, *a*; H. 517. **45. Ut . . . zonae**: *Ut* ('as') *duae zonae secant caelum dextrā parte, et totidem zonae secant caelum sinistrā parte*, reckoning those north of the celestial equator 'on the right,' those south 'on the left.' **46. quinta est**: *ut est quinta zona*, that of the celestial equator. **47. onus inclusum**: i. e. *onus illis caelestibus zonis inclusum*, the earth. **numero**: sc. *zonarum*. **48. Cura dei**: = 'the careful deity,' by *enallage*. H. 751, 4.

49. Quarum quae media est: trans. as if *Harum illa zona, quae media est;* the torrid zone, which the ancients erroneously supposed was uninhabitable. Cf. N. to l. 24. **50. totidem**: sc. *zonas*, the two temperate zones. **inter utramque**: 'between the two,' the torrid and each of the frigid zones. **locavit**: for subject see l. 48. **51. mixtā flammā**: 'by mingling heat.' Why abl.? **flammā**: poetic for *calore*.

Page 81. **52. his**: *his zonis terrestribus*. **qui**, etc.: *qui est tanto onerosior igni, quanto pondus aquae levius pondere terrae est;* i. e. weight of fire is to weight of air, as weight of water is to weight of earth. B. 223; A. 414, *a*; H. 479. **54. Illic**: in the air. **55. motura**: 'destined to disturb.' **56. cum fulminibus facientes frigora ventos**: i. e. *ventos, facientes fulmina et frigora, illic consistere.* Notice the alliteration (B. 375, 3). Winds were thought to produce cold by driving away the heat, and thunderbolts by rubbing clouds together.

57. His: *ventis*. Why dat.? **non passim habendum**: the winds, as everything else, were assigned special places. B. 337, 7, *b*, 2; A. 500, 4; H. 622. **58. Aëra**: B. 47, 1; A. 81, 2; H. 109, 3. **Vix nunc**, etc.: 'As it is they are hardly kept from tearing the world to pieces, although they control each his own blast.' B. 187, II., *a*, *b*; A. 372; H. 426, 3. **59. regant**: B. 309, 3; A. 549; H. 598. **60. fratrum**: the Winds (cf. p. 31) were said to be sons of the Titan Astraeus, and Eos.

62. iuga subdita: = 'mountain-ranges lying beneath.' **63. quae litora**: trans. as if *litora, quae*. B. 251, 4, *a*; A. 307, *b*; H. 399, 3. **65. Contraria tellus**: the south. **66. pluvio Austro**: see N. to p. 67, l. 1. Cf. p. 89, ll. 100–105. **ab**: 'by reason of.'

67. Haec super: i. e. *super aëra, nubes, ventos*. B. 144, 3; A. 435; H. 676, 1. **gravitate carentem**: = *sine pondere*, l. 26. **68. Aethera**: B. 47, 1; A. 81, 2; H. 109, 3. **nec quicquam terrenae faecis**: = 'and having naught of the dregs of earth.'

69. dissaepserat: sc. *mundi fabricator*, 'world-framer' (l. 57). **70. massā illā**: *Chao*. **71. caelo**: why abl.? **72. Neu regio ulla**: 'And in order that no portion (of the world).' **foret**: used after a present tense. B. 268, 3; A. 485, *e*; H. 546. **suis animantibus**: 'forms of life suited to itself,' 'its peculiar forms of life.' B. 244, 1; A. 302, *b*, N.; H. 503, 4. **73. Astra**: spoken of as living beings, as often by the ancients. So Plato ("Timaeus," 40, B.): 'And for this reason, you see, the fixed stars were created, being divine and everlasting animals, always revolving in the same way and remaining in the same spot; and the other stars, which revolve and wander, were created after their pattern.' **caeleste solum**: 'the plane of heaven.' **formae deorum**: for *dei*. See N. to l. 83. **74. piscibus**: dat. after *cesserunt*. Cf. Genesis, ii. 20–25.

76. his: *his animantibus* (abl.), i. e. *piscibus, feris, avibus*. **mentis altae**: 'of deep thought.' B. 204, 1; A. 349, *c*; H. 452, 1. **77. Deerat**: scanned *Dēērăt*, — ⏑. B. 367, 1; A. 603, *c*, N.; H. 733, 3, N. 1. **quod dominari in — posset**: = 'able to rule over.' B. 283, 1; A. 535; H. 591. **cetera**: i. e. *animalia*. Cf. Genesis, i. 28: "God said . . . have do-

minion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

> "There wanted yet the master-work, the end
> Of all yet done, — a creature who, not prone
> And brute as other creatures, but endued
> With sanctity of reason, might erect
> His stature, and upright with front serene
> Govern the rest, self-knowing."
>
> MILTON: Paradise Lost, Book vii.

78. sive — sive: the poet does not undertake to say 'whether' the world-framer himself made man out of god-like substance, 'or' whether Prometheus made him out of earth, which might still have retained some life, in particles derived from the aether, lately separated from it. **semine**: B. 218; A. 403, *c*; H. 470, 1. **79. mundi melioris**: trans. as *melior natura*, l. 21. **origo**: 'cause.'

Page 82. 81. cognati: 'kindred' with the earth, both lately taken out from chaos. **82. Quam . . . Finxit**: 'and the son of Iapetus mingled this (earth) with river water, and moulded (it).' Cf. N. to l. 24. B. 251, 6; A. 308, *f*; H. 639. **Iapeto**: scanned as four syllables, — ∪ ∪ —. Why abl.? B. 215; A. 403, *a*; H. 469, 2. Prometheus, son of the Titan Iapetus, was celebrated in many myths connected with the origin of man and the beginnings of civilized life. In creating man Prometheus is said to have endowed him with a touch of all the qualities possessed by other animals. In Phocis the natives showed a kind of earth out of which they declared that the first men had been made.

83. in effigiem deorum: the Greeks and Romans commenced with conceiving of their gods as clothed with forms like those of men, and ended with believing that the form of man was modelled after that of the gods. The thought here is different from that of Genesis (i. 26), with which it is often compared: "And God said, Let us make man in our image, after our likeness," which refers to the spiritual rather than the physical nature. **moderantum**: trans. 'who rule' (B. 337, 2; A. 496; H. 637); for *moderantium*, which could not stand here for metrical reasons.

84. cum: 'although,' 'while.' B. 309, 3; A. 549; H. 598. **85. Os sublime**: 'a face directed upwards.' **tueri**

iussit: sc. *eum* (*hominem*). **86. erectos tollere vultus**: like the biblical expression, "I will lift up mine eyes." **88. ignotas**: 'unfamiliar,' 'new.'

2. Metamorphoses, I. 89–162.

"Thou beautiful Old Time!"
Lowell: The Cathedral.

1. Aurea prima sata est: freely, 'First came the Golden Age,' 'The Golden Age was first to come.' See p. 27. Hesiod mentions five ages, Golden, Silver, Bronze, the Age of Heroes (cf. p. 40), and lastly, the Iron Age. Aratus thought there were three ages, the Golden, Silver, and Iron. Vergil seems to recognize but two, that of Saturn (Kronŏs) and that of Jupiter. The designation of these periods by metals of different values was intended to mark the stages of supposed degeneration from a primal state of perfect happiness. **vindice nullo**: abl. abs., but trans. 'without any avenger,' 'with none to bring to justice.' Men acted justly of their own will, without fear of punishment to deter them from wrong-doing.

3. metus: *metus poenae*. **verba minacia**: of laws and penalties. **fixo Aere legebantur**: an expression suggested by the ancient custom of posting laws engraved on bronze tablets in public places, as the Laws of the Twelve Tables. **5. erant tuti**: 'men were safe.'

6. caesa: with *pinus*. **orbem**: here 'land,' 'country.' **7. descenderat**: as timber for ship-building. **8. Nulla praeter sua litora**: trans. as if *nulla litora praeter sua* (*litora*). The thought is, that in the Golden Age there was no navigation, hence no commerce. The Roman poets were fond of inveighing against navigation as disseminating the evils arising from wealth and luxury, and as violating the will of the gods, who had separated countries by wide waters with the design of preventing intercourse between peoples, and of thus preserving the primitive simplicity of life. **norant**: = *nōverant*, but trans. as impf. Cf. B. 262, *A*; A. 205, *b*, N. 2; H. 299, 2. Could the full form stand in hexameter verse?

10. directi [aeris]: 'of straight bronze.' B. 197; A. 344; H. 440, 4. The trumpet was straight, with a bell-shaped

or funnel-shaped mouth; the 'horn' in shape resembled its ox-horn prototype, with a cross-bar added for convenience in carrying. It may be that by *cornua* the poet intended to suggest also the *lituus*, which was shaped like a shepherd's crook, and was the musical instrument of the cavalry, as the *tuba* was of the infantry. **11. militis**: 'of the soldier' with the sense 'of soldiery,' the individual being put for the class. **12. Mollia otia peragebant**: 'passed a life of pleasing quiet.' Cf. N. to *lumina*, p. 79, l. 10.

13. Ipsa: with *tellus*. Cf. N. to p. 79, l. 10. **immunis**: 'without compulsion.' **14. per se**: = *suā sponte*. **15. Contenti**: sc. *homines*. **cibis nullo cogente creatis**: i. e. *cibis creatis tellure, nullo eam cogente*. **16. Arbuteos fetus**: the strawberry tree bears fruit of a bright scarlet color, somewhat resembling the strawberry in form, but vapid to the taste.

Page 83. 17. mora: here 'blackberries.' **18. patulā Iovis arbore**: the oak, sacred to Jupiter (B. 214; A. 400; H. 466). In like manner the laurel was sacred to Apollo, the olive to Minerva, the ash to Mars, the myrtle to Venus, the grape and the ivy to Bacchus, the cypress to Pluto, and the poplar to Hercules. On the place of plants in myths and rituals, see Dyer, "Folk-lore of Plants."

20. zephyri: cf. N. to *Chloris*, p. 62, l. 1. **sine semine**: for *sine semente*. **21. Mox etiam**: 'Then, too.' **22. Nec renovatus ager**: 'the land unrenewed' by cultivation. **gravidis**: 'full.' **cānēbăt**: how different from *cănēbăt?* **23. Flumina**, etc.: cf. Exodus, III. 8: "a land flowing with milk and honey." **nectaris**: not the nectar of the gods, but wine, is meant. **24. Flava . . . mella**: it was a popular belief in antiquity that honey is a kind of dew, which is obtained through the agency of bees only in an impure state, but which, in the Golden Age, dripped freely from the twigs and leaves of trees. **ilice**: a definite tree named for trees in general. Cf. *militis*, l. 11. The whole passage is suggestive of Milton ("Paradise Lost," Book iv.):

> "The crispèd brooks,
> Rolling on orient pearl and sands of gold,
> With mazy error under pendent shades
> Ran nectar, visiting each plant, and fed
> Flowers worthy of Paradise, which not nice Art

In beds and curious knots, but Nature boon
Poured forth profuse on hill, and dale, and plain.
. . . Thus was this place,
A happy rural seat of various view:
Groves whose rich trees wept odorous gums and balm."

25. Saturno: here identified with *Kronos*, as *Iuppiter* with *Zeus*. See pp. 46, 28. **26. erat**: B. 287, 1, 4; A. 543, *a*; H. 602, 2, N. 1. **sŭbĭīt**: = *successit*. For the final syllable see A. 629, *d*, 3; H. 733, 5. **proles**: for *aetas*. **27. Auro, aere**: see N. to l. 1. **28. antiqui veris**: i. e. *veris aeterni*, as shown by l. 19. **29. Per**: 'by means of.' **aestus**: 'periods of heat.' **inaequales**: 'variable' in temperature, 'changeable.' **30. spatiis exegit quattuor annum**: i. e. *divisit annum in quattuor partes.*

31. siccis . . . pependit: extremes of heat and cold were now for the first time felt. **32. glacies**: icicles. Cf. N. to p. 81, l. 56. **33. subiere**: sc. *homines*. **Domus**: not 'houses.' **34. cortice**: here the inner 'bark,' which could be shredded and used for tying. **35. Cerealia**: see N. to p. 57, **7**, l. 5. **36. pressi iugo gemuere**: 'groaned under the yoke.' How lit.?

"Foul distrust, and breach
Disloyal, on the part of man, revolt
And disobedience; on the part of Heaven,
Now alienated, distance and distaste,
Anger, and just rebuke, and judgment given,
That brought into this World a world of woe."

MILTON: Paradise Lost, Book **ix.**

37. post illam: i. e. *post argenteam prolem*. **38. ingeniis**: 'in temper.' Cf. p. 28. **39. ferro**: A. 403, 2; H. 467. **ultima**: sc. *aetas*. **40. venae peioris**: 'of worse metal,' 'of worse character.'

Page 84. 42. quorum: see N. to *Quae*, p. 80, l. 24. **subiere**: force of *sub-*? **43. habendi**: 'of gain,' we should say.

44. Vela dabant: 'men began to spread sails'; inceptive. A. 471, *c*. **neque adhuc**: 'and up to this time — not.' As there had been no navigation, men had made no study of winds and tides till now. See N. to l. 8. **45. quaeque**

— **carinae** : = *et carinae, quae.* **steterant** : i. e. as trees, not yet cut for timber. **46. insultavere** : 'danced,' or 'leaped o'er.' **47. Communemque . . . mensor** : *mensorque cautus* ('carefully') *longo limite signavit humum, prius communem ceu* (= 'which previously had been as free to all as') *lumina solis et auras.* **lumina, auras** : acc., by a kind of attraction, for *lumina et aurae* (*communes sunt*). Cf. N. to p. 79, l. 10.

49. segetes : acc., but trans., 'and not only were crops . . . demanded of the rich earth.' B. 178, 1, 2; A. 396, *b*, N.; H. 411, 1. **debita** : 'due' because the labor of planting and cultivating was thought to give men a right to the products of the soil. **50. itum est** : sc. *ab hominibus*, = 'men went.' B. 138, IV.; A. 208, *d*; H. 302, 6. **51. Quasque — opes** : cf. l. 45, and N. **recondiderat** : supply subject from l. 50. **52. opes** : mineral 'wealth.' **54. utroque** : 'with both,' gold and iron.

56. vivitur ex rapto : 'men live by robbery.' How lit.? **hospes** : 'guest,' while *hospite* refers to the 'host.' The entertainment of friends, as well as of strangers, was considered by the Greeks and Romans a sacred duty. **57. fratrum gratia** : 'good-will among brothers.' **58. illa mariti** : i. e. *coniunx* ('the wife') *imminet exitio sui mariti.*

59. Lurida : 'that makes ghastly,' referring to the effect of the poison. **miscent aconita** : for the step-children. Ovid draws his picture of the Iron Age from the evils of his own time. In the first century and a half of the Roman Empire poisoning was practiced to an almost incredible extent. **60. ante diem** : 'before the time' that death might naturally be expected. The son is eager to obtain his inheritance. **patrios** : = *patris*. B. 354, 4; A. 343, *a*; H. 437. **inquirit** : i. e. by consulting astrologers and fortune-tellers. **61. et**, etc. : *et Virgo Astraea, ultima caelestium* (i. e. *adhuc manens in terris*), *reliquit terras caede madentes.* **62. caelestum** : see N. to p. 82, l. 83.

63. aether : here 'the heavens' as dwelling-place of the gods. **64. ferunt** : = 'There is a report.' Cf. N. to p. 79, l. 7. Read p. 26. **65. congestos struxisse montes** : 'brought together mountains and piled them up.' **66. pater omnipotens** : *Iuppiter.* **Olympum** : piled on Ossa, Ossa being placed on Pelion. **67. subiecto Pelio** : 'from Pelion

lying under.' The *-ō* of *Peliō* is not elided, but is made short. B. 366, 7, *a*; A. 612, *g*; H. 733, 2. **68. corpora**: *Gigantum.*

Page 85. **69. natorum**: the giants were said to be sons of Heaven and Earth (Uranos and Gaia); see p. 26. **70. animasse**: 'gave life to.' **71. ne nulla monumenta**: 'in order that at least some survival.' **72. vertisse**: i. e. *illam vertisse eum cruorem, quem Terra animavisset, in formam hominum.* **73. superum**: = *superorum*, as often in verse. B. 25, 6, *c*; H. 84, 3. **74. scires**: B. 280, 3; A. 447, 2; H. 555. **e sanguine natos**: *eos e sanguine natos esse.*

3. METAMORPHOSES, I. 163–421.

"*So violence*
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found."
MILTON: Paradise Lost.

1. Quae: 'These things,' 'This state of things,' referring to the wickedness of the human race described above. **pater Saturnius**: *Iuppiter.* Why so called? **summā arce**: 'from the height (of heaven).' **2. Ingentes . . . iras**: *concipit in animo iras ingentes et Iove dignas.* **3. Concilium**: i. e. *concilium deorum.* **vocatos**: sc. *eos*; = *eos* (*deos*) *qui vocati erant.*

4. caelo sereno: 'when the sky is clear.' **5. Lactea**: sc. *Via*; acc. in apposition with *nomen*, the nominative form of the name being here treated as indeclinable. *Lactĕam* or *lactĕae* could not stand here for metrical reasons. **6. Hāc**: B. 218, 9; A. 429, *a*; H. 476. Cicero (De Rep. VI. 16), represents the Milky Way as the abode of the spirits of just and good men. So certain tribes of American Indians call it "The Path of Spirits," "The Road of Souls," "The Way of the Gods." See Tylor, "Primitive Culture," Vol. i., p. 359. **Tonantis**: sc. *dei*, referring to Jupiter.

7. Regalem: = 'of their King.' **Dextrā, laevā**: sc. *parte*, 'side,' i. e. of the Milky Way. **8. Atria deorum nobilium**: 'the halls of the gods of high degree,' the great gods; cf. pp. 29, 43. The poet takes his description of heaven from

Roman life, where the line of division between upper and lower classes was sharply drawn. The reception-rooms of the great 'were thronged' with clients and retainers. The number of these corresponded with the rank and influence of the man whose counsel or aid was sought. **celebrantur**: = *frequentantur*.

9. Plebs: = 'the lower order' of gods. Cf. pp. 31, 44. **diversa**: agrees with *Plebs*; but trans. with *locis*, 'in different quarters.' B. 226; A. 418; H. 480. **a fronte**: bordering directly on the Milky Way. **10. suos penates**: for *suas domus*, by metonymy. **11. detur**: 'may be allowed'; the thought is, 'if I may be so bold as to say so.' **12. dixisse**: poetic for *dicere*, with perhaps an aoristic force. B. 270, 1, *b*; A. 486, *e*; H. 620, 1. **Palatia**: the residence of Augustus on the Palatine, which by implication is compared with the dwelling-place of Jupiter. Cf. p. 67, l. 4, and N.

13. recessu: here 'inner chamber.' The gods went into executive session. **14. Celsior loco**: Jupiter was usually represented as sitting upon an elevated throne. **ipse**: *Iuppiter ipse*. **sceptro**: B. 218, 3; A. 431; H. 476, 3. **15. Terrificam . . . movit**: suggested by the lines of Homer (Iliad, I. 528–530): 'Saturn's son spake, and nodded thereupon with his dark brows; and the ambrosial locks of the king fell waving forward to his nod from his immortal head; and he made mighty Olympus to tremble.' **concussit Caesariem**: a sign of anger. **16. cum quā**: 'and with it.' **17. Talibus modis**: dat. of end; freely, 'for words like these he opened his angry lips.' Others take *talibus modis* as abl. in the sense of *tali modo*, 'in such wise.'

Page 86. **18. illā Tempestate**: = *illo tempore*. **19. quā . . . caelo**: *quā quisque Anguipedum parabat inicere* (for *iniicere*) *centum bracchia captivo caelo*. The reference is to the war of the Giants (see p. 84, l. 64), here confused with the Hekatoncheires, who helped Jupiter in his contest with the Titans. See pp. 25, 26. **21. hostis**: *Gigantes*. **ab uno Corpore**: 'from (only) one class' of beings, whereas now both the race of men and the new race sprung from the blood of the giants (see p. 85, ll. 69–74) are rebelling against the authority of heaven.

23. quā . . . orbem: i.e. in every part of the earth, Nereus

being put for the sea. **24. Per flumina Infera**: 'By the streams of the Underworld,' Cocytus, Acheron, Phlegethon, and Styx, but referring particularly to the Styx, an oath in the name of which was the most sacred and binding a god could take. Compare Milton ("Paradise Lost," ii. 577–581):

> "Abhorrèd Styx, the flood of deadly hate;
> Sad Acheron, of sorrow black and deep;
> Cocytus, named of lamentation loud
> Heard on the rueful stream; fierce Phlegeton,
> Whose waves of torrent fire inflame with rage."

25. Stygio luco: the grove overhanging the Styx, put by synecdoche for the Underworld. **26. temptata**: sc. *fuisse*. Every expedient to improve the race has been tried, but in vain. **27. pars sincera**: = *pars integra*, 'the sound part.' **trahatur**: 'be drawn' into disease.

28. mihi: *not* 'to me.' B. 190; A. 373; H. 430. **29. Faunique**: *-quĕ* long here by *diastole*. B. 367, 2; A. 612, *b*; H. 733, 5. The line is spondaic. **30. Quos**: 'And — these.' **honore**: Cf. B. 226, 2; A. 418, *b*, N. 1; H. 481, 2. **31. sinamus**: B. 274; A. 439; H. 559, 1. **32. An**: what force here? B. 162, 4, *a*; A. 335, *b*; H. 380, 3. **33. mihi**: 'against me.' B. 188, 1; A. 376; H. 428, 3. **fulmen**: sc. *habeoque regoque*, i. e. in my power. A. 316, *a*. **34. insidias**: an account of the 'plot' and its consequences is given in lines 45–79.

32. ausum Talia: '(him) who dared (attempt) such things.' *Talia* is cognate acc. **36. deposcunt**: = *ad poenam deposcunt*. They demand Lycaon for punishment. **saevit**: historical present. **37. Sanguine Caesareo**: 'with Caesar's blood' (B. 354, 4; A. 343, *a*; H. 437), referring either to one of the several attempts on the life of Augustus, or to the assassination of Julius Caesar. **38. ruinae**: the destruction of Augustus, or of Julius Caesar. **39. totus orbis**: the Romans thought that the destiny of the whole world was closely connected with that of Rome. Cf. N. to p. 78, l. 24.

40. pietas: 'affection.' **tuorum**: 'of thine own' subjects; the expression implies the affection of kindred. The compliment resembles that of lines 11, 12. **41. illa**: *illa*

pietas deorum. **Qui**: 'and — he.' **manu**: = 'with a gesture'. **43. regentis**: 'of him who rules (all things).'

Page 87. 45. Ille: Lycaon; cf. l. 34. **curam hanc dimittite**: in answer to the demand made by the gods for Lycaon. See lines 35, 36. **46. Quod admissum**: sc. *sit*; 'what the crime was' (or 'is'). B. 300, 1; A. 573; H. 649, II.

47. infamia temporis: 'an ill report of the age.' Jupiter is generally represented as omniscient. **48. Quam cupiens falsam**: sc. *esse*. The thought is, 'Hoping to find this report unfounded.' **summo Olympo**: = *a summā parte Olympi*. **delabor**, etc.: cf. Genesis, xviii. 20, 21. **49. sub humanā imagine**: 'in the form of a man.' **50. Longa mora est**: idiomatic, 'it would take too long,' 'it would be tedious.' B. 271, 1, *b*; A. 522, *a*; H. 525, 2. **noxae**: with *quantum*, 'how much wrong-doing.'

52. Maenala, Cyllene (abl.), **Lycaei**: all mountains in Arcadia. **54. Arcados**: agrees with *tyranni*, referring to Lycaon. See vocab. A. 81, 1; H. 109, 110. **55. traherent**: 'were drawing on.' **56. venisse deum**: after *signa dedi*, as if *significavi*. The distinguishing marks of a god in human form were thought to be, — size above the ordinary, a majestic mien, an accompanying shimmer or halo of light, an ineffable odor, and power of appearing or vanishing or changing form at will. **58. Experiar . . . mortalis**: *experiar aperto discrimine* ('by a plain test'), *utrum hic deus sit, an mortalis*. B. 162, 4; A. 335, *d*; H. 380.

60. gravem somno: = 'when I should be heavy with sleep.' Jupiter did not allow the experiment to go so far, but turned Lycaon into a wolf, as the dinner was being brought on. **61. experientia**: 'proof.' **62. eo**: 'with this (test).' **63. unius**: 'a.' **resolvit**: 'cut open.' **64. ita**: here 'after that.' **semineces**: i. e. not yet cold. **65. Mollit**: i. e. *coquit*.

66. simul: for *simul ac*. **vindice flammā**: the thunderbolt. Cf. N. to p. 69, l. 2. **67. In . . . Penates**: i. e. *everti tecta* (= *domum*) *in dominum et in Penates dignos domino*; 'worthy of their lord' because they had not restrained him from his monstrous deeds.

68. ipse: Lycaon. **nactus silentia ruris**: = 'having reached the still country,' still because it was now night.

69. ab ipso: i. e. from his own savage nature, not from any source outside.

Page 88. 73. Fit lupus: the myth of Lycaon was probably suggested by the resemblance of the name (Λυκάων) to the word for wolf (λύκος). In both ancient and mediæval times the wolf was the subject of numerous popular myths and superstitions, many of which still survive in some countries. See Gubernatis, "Zoölogical Mythology," Part I. chap. XII.; Grimm, "Teutonic Mythology," translated by Stallybrass. **74. Canities**: 'grayness.' **75. Idem**: for *eidem;* freely, 'his eyes have the same glare,' that they had when he was a man.

76. Occidit una domus: in another form of the myth (Hygini Fabulae, 176) it is said that the sons of Lycaon set human flesh before Jupiter, and were killed by lightning, Lycaon himself being turned into a wolf; and that Arcas, son of Callisto by Zeus (see N. to p. 71, l. 48), built a city called Trapezus on the site of Lycaon's house. **perire**: poetic for *quae periret.* B. 333; A. 535, *f*, N. 2; H. 608, 4, N. 1.

77. Erinys: here put for the Furies in general. **78. iurasse**: i. e. *omnes homines iuravisse.* **putes**: B. 280, 2; A. 447, 2; H. 560, 1. **Dent omnes — poenas**: = 'they shall all pay the penalty.' B. 275, 1; A. 439; H. 559, 2. **ocius**: 'sooner,' 'rather.' **79. stat sententia**: = 'firm stands my decision.' The alliteration of the line is noticeable. With the thought cf. Genesis, vi. 12, 13.

> "Meanwhile the south-wind rose, and, with black wings
> Wide-hovering, all the clouds together drove
> From under heaven; the hills to their supply
> Vapors, and exhalation dusk and moist,
> Sent up amain; and now the thickened sky
> Like a dark ceiling stood: down rushed the rain
> Impetuous, and continued till the Earth
> No more was seen."
>
> MILTON: Paradise Lost, Book xi.

80. pars: *pars deorum.* **voce**: i. e. with words, in contrast with those who merely nodded approval. **probant**: B. 254, 4, *a*; A. 317, *d*; H. 389, 1. **stimulos frementi Adiciunt**: = 'spur him on in his wrath.' **81. alii**: for *pars*, the use of which was perhaps avoided on account

of the proximity of *partes* in a different sense. **partes assensibus**: 'their office (i. e. as counsellors) by expressions of approval.' The plural is used because the subject of *implent* is plural.

82. dolori: 'a source of pain,' 'a cause of grief.' B. 191, 2, *a*; A. 382, 1; H. 433. **83. orbae**: 'when deprived,' 'when bereft.' B. 214, 1, *d*; A. 402, *a*; H. 465. **84. Forma**: trans. as if *condicio*. It was a common opinion in antiquity that all things were created for the use of man, and that man himself was created for the sake of the gods, whom he was to worship, and to whom he was to make offerings. **85. Tura**: acc. pl. **paret**: not from *pareo*. B. 300, 1; A. 574; H. 649, II. **populandas**: B. 337, 7, *b*, 2; A. 500, 4; H. 622.

86. Talia quaerentes: 'making such inquiries.' B. 176, 2, *b*; A. 390, *c*; H. 409, 1. *Rex superorum vetat eos* ('bids them not'), *talia quaerentes, trepidare; dicit enim cetera fore curae sibi* ('that he himself will attend to the rest'). **88. origine**: B. 224; A. 415; H. 473, 2.

89. erat sparsurus fulmina: 'he was on the point of hurling thunderbolts broadcast.' See N. to *erit*, p. 69, l. 2. **90. sacer**: the aether was called 'holy,' as the dwelling-place of the gods. **91. axis**: here 'the axis' of the heavens, the imaginary line about which the heavens revolve.

92. Esse in fatis: trans. 'that it stands among (the decrees of) fate,' to which even Jupiter is subject. Cf. p. 27. The subject of *esse* is *adfore tempus*. **93. correpta**: sc. *flammis*. **94. Ardeat**: subj. also in dir. disc. Why? **mundi moles operosa laboret**: 'the toil-wrought fabric of the world should reel.' Heraclitus, and after him the Stoics, taught that the universe was evolved from a single fiery principle, into which at a fixed time all things, the gods as well as the world, will be resolved. Ovid represents Jupiter as aware of this destiny but powerless to prevent it, and hence dreading its fulfilment.

95. Tela: *fulmina*, said to be forged by the Cyclops. **96. Poena diversa**: 'the contrary (form of) punishment,' by water instead of by fire. **placet**: sc. *ei*; 'he resolves upon.' **genus Perdere, nimbos demittere**: an instance of *hysteron proteron*, the natural order of ideas being reversed. B. 374, 7; A. 640. **98. Aeoliis**: 'of Aeolus,' for whom see Vocab. **Aquilonem claudit**: Ovid writes from the stand-

point of an Italian. In Italy the north wind, coming from the Alps, brings clearing and cooler weather.

Page 89. 99. quaecumque — flamina: 'all the blasts which'; stronger than *flamina, quae.* **100. Notus**: see N. to *Australibus*, p. 67, l. 1; also Milton's description, evidently suggested by this passage, quoted on p. 213. **evolat**: the gods of the winds in poetry and art were represented as winged, as on the Tower of the Winds at Athens. **101. tectus vultum**: 'veiling his face.' B. 180, 1; A. 397, *b*; H. 416. **102. Barba**: sc. *est.* **fluit**: in the sense of *defluit.* **103. sinus**: 'the folds (of his garments).'

105. fragor: thunder. Cf. p. 81, l. 56, and N. **hinc**: 'after that,' the peal of thunder being followed by a down-pouring of rain. **106. Nuntia**, etc.: *Iris, nuntia Iunonis, induta varios colores, concipit aquas.* B. 256, 2; A. 397, *c*, N.; H. 407. Iris was a personification of the rainbow, which was frequently represented as the bridge or road over which she travels in passing between heaven and earth. **107. Concipit**: 'draws (to herself),' 'draws up.'

108. deplorata: trans. after *iacent.* The following description is thought by some to embody a tradition of a flood confined to Thessaly, and caused by the over-flowing of the river Peneus, temporarily dammed as the result of an earthquake. Others consider it a reminiscence of the general deluge described in Genesis. Similar flood-myths have been found current in every part of the globe. See Smith's "Old Testament History," pp. 52–54; Lang, "Myth, Ritual and Religion," vol. i., p. 209, *et al.;* Encyclopædia Britannica, article "Deluge."

109. Vota: refers to the growing crops; we should say 'hopes' or 'hope.' **longi**: seeming 'long' because full of toil. **110. Nec**: 'And — not.' **caelo suo**: i. e. with the waters the sky could furnish. **111. Caeruleus frater**: Neptune. On the epithet cf. *virides*, p. 69, l. 47, and N.

112. hic: Neptune was lord of streams and springs as well as of the sea. **Qui**: *not* 'who.' **tecta tyranni**: in the depths of the sea. **113. Non est Nunc utendum**: sc. *mihi*, 'I must not now employ.' **hortamine longo**: such as generals were wont to make just before a battle. **115. domos**;

vestras domos, clefts in the rock and hollows from which streams gush forth. **mole**: 'the dam,' whatever confines the waters. **116. totas habenas**: the form of expression here and in the two following lines is drawn from the management of horses. A charioteer was said *equis immittere habenas* when he made the reins so slack that they fell on the horses' necks.

117. fontibus: trans. as if *fontium*. The delicate force of the dat. can hardly be brought out in English. B. 188, 1, N.; A. 377; H. 425, 4, N. **ora relaxant**: i. e. take off the bits. **118. volvuntur**: the poet returns from figurative to literal statement. **119. Ipse**: *Neptunus*. **120. motu**: an earthquake is meant.

121. Exspatiata, etc.: the preponderance of dactyls in this and the following lines gives a rapid movement to the verse, heightening the description of the swift rush of the waters. **per**: here, 'over.' **122. cum satis**: = *et sata*. **123. suis sacris**: the shrines and images of the household gods, kept in the 'inner parts' of houses. **124. siqua**: one word; for while *sīquă* suits the metre here, *sī quā* does not. **125. Indeiecta**: in pred.; trans. 'without being thrown down.' **126. pressae**: 'overwhelmed,' 'submerged.' **turres**: not 'towers' simply; applied to any lofty buildings. With the thought here and in the following lines compare Milton, "Paradise Lost" (Book XI. 747–752):

> "All dwellings else
> Flood overwhelmed, and with them all their pomp
> Deep under water rolled; sea covered sea,
> Sea without shore: and in their palaces,
> Where luxury late reigned, sea-monsters whelped
> And stabled: of mankind, so numerous late,
> All left in one small bottom swum embarked."

Page 90. **128. Deerant**: scanned as two syllables. Cf. p. 81, l. 77, and N. **129. Occupat**: not 'occupies.' **hic**: correlative with *alter*. **cumba**: B. 228, 1, *d*; A. 429, 4; H. 485, 3. **130. ducit**: 'plies.' **ararat**: uncontracted form? **132. summā in ulmo**: 'in the top of the elm-tree,' whose close but wide-spreading branches might well hinder a fish's free movements. **133. tulit**: = 'has brought it about.' **134. subiecta**: 'lying beneath.' **terunt**: 'grate

upon.' **curvae**: an epithet much less appropriate to a modern than to an ancient ship, the keel of which ordinarily ran up out of the water in a curve at both ends. **135. graciles, etc.**: notice the alliteration.

137. lucos: 'parks.' **139. agitata**: 'swayed' by the waters; but trans. 'swaying.' **140. lupus inter oves**: cf. p. 52, l. 5 and N. **vehit unda, Unda vehit**: forceful repetition, with *chiasmus*. B. 350, 11, *c*; A. 598, *f*; H. 666, 2. **141. vires fulminis**: 'the thunderbolt's might;' sc. *prosunt*. The meaning of *fulmen* as applied to the wild boar is explained by the line (Metamorphoses, X. 550):

"Fulmen habent acres in aduncis dentibus apri."

142. ablato: 'borne away' by the flood. **143. ubi**: = *in quibus*, hence followed by a subj. of characteristic. **detur**: in the sense of *liceat*; poetic use.

145. tumulos: = *colles*. **146. novi**: 'unfamiliar' to the mountains, 'strange.' **147. pars**: i. e. of living things, not simply *pars hominum*. **quibus**, etc.: *illos, quibus unda pepercit, longa ieiunia domant*. **148. inopi victu**: trans. as if *inopia cibi*.

149. Aonios: name of the people put for that of their country. *Aonia* (*arva*) might have been expected. **Oetaeis arvis**: poetic for *Oetaea*. The word *arva*, 'ploughlands,' in a strict sense is applicable to only a small portion of Oetaea, which was covered for the most part by the mountain range from which it took its name. **150. ferax**: the greater part of Phocis, as of Oetaea, was mountainous. **dum**: 'so long as.' B. 293, II.; A. 556; H. 533, 4. **151. subitarum**: 'suddenly rising.'

152. verticibus duobus: accurately speaking, Parnassus has but one peak that rises above all the others. But on the south the mountain sends out a wide, irregular shoulder of limestone, which some convulsion of nature has severed into two massive cliffs. These, towering a thousand feet above Delphi, which lay on a terrace at their base, were called the Phaedriades, and gave rise to a literary tradition that Parnassus was double-peaked. In the gorge between the cliffs was the source of the Castalian spring, whose waters were

used for purification by the pilgrims and worshippers that consulted the Delphic Oracle.

Page 91. 153. Nomine: B. 226; A. 418; H. 480. **154. Hic**: other forms of the myth of Deucalion make the survivors of the flood land on other mountains, as Mt. Othrys in Thessaly, Mt. Athos in Chalcidice, and even Mt. Aetna (Hyginus, Fab. 153) in Sicily. **cetera**: i. e. all other places, or all other mountains. **155. consorte tori**: 'his companion in marriage,' Pyrrha. **rate vectus**: Deucalion and Pyrrha were said to have floated in their boat nine days.

156. Corycidas: Greek form of acc., as *Themin* in l. 157. There is a large cave in the south side of Parnassus, some distance above the Phaedriades (see N. to l. 152), called *Corycium* (τὸ Κορύκιον ἄντρον), in ancient times sacred to Pan and the nymphs. **numina montis**: perhaps the Muses are meant, to whom in the classical period the Castalian spring and a shrine near by were sacred. **adorant**: *Deucalion et Pyrrha.* **157. oracla**: for *oracula*, by syncope. B. 367, 8; H. 750, 2. The reference is to the famous oracle at Delphi, afterwards connected with the worship of Apollo. **158. Non . . . deorum**: *Non fuit quisquam vir melior, nec amantior aequi, quam ille; aut ulla mulier metuentior deorum* ('more god-fearing') *illā* (or *quam illă*). **aequi, deorum**: B. 204, 1; A. 349, *b*; H. 451, 3.

160. liquidis stagnare paludibus: = 'was covered with clear marshy pools.' **161. Et . . . unam**: *Et videt unum* (*virum*) *superesse de viris modo tot milibus* ('who were just now so many thousands'), *et unam* (*mulierem*) *de mulieribus modo tot milibus.* **164. aquilone**: 'by means of the north wind.' See N. to p. 88, l. 98.

166. posito: for *deposito*; trans. 'having laid aside.' **tricuspide telo**: *tridente.* **167. rector pelagi**: who? **168. umeros innato murice tectum**: 'with his shoulders covered with native purple-fish.' The poet represents Triton as wearing a robe of native purple. See N. to p. 53, l. 25. **169. conchae**: a large spiral shell, as shown by l. 172. It is said that similar shells, found along the shores of the Mediterranean, are used to-day by the natives as wind-instruments. **170. Inspirare**: sc. *eum.* **signo dato**: 'by giving the signal' for retreat, on his shell; a military phrase.

171. bucina: here = *concha*. **illi**: for *ab illo*. **172. in latum . . . ab imo**: 'which expands to a (considerable) width from its lowest whorl,' which served as mouthpiece; the shell being held with the large end upwards as it was blown. The meaning is, that the whorls increased in diameter from the smallest up to the largest, at the wide open end. **173. aëra**: i. e. Triton's breath. **174. sub utroque Phoebo**: 'under either sun,' the rising and the setting.

175. dei: *Tritonis*. **176. Contigit**: sc. *bucina*, or *concha*. **cecinit receptus**: in prose, *cecinit receptui*. **iussos**: 'as bidden.' **177. telluris**: *undae telluris* are the waters of springs and streams. **178. quibus . . . omnes**: *coercuit omnes undas, quibus audita est*. B. 251, 4, *a*; A. 307, *b*; H. 399, 3. **179. videntur**: 'are seen.' **180. plenos . . . amnes**: the rivers, though full, yet flow within their banks.

Page 92. 182. diem: with what meaning is *dies* fem.? B. 53; H. 135. **nudata**: sc. *undis*. **184. Redditus erat**: = *restitutus erat*. **Quem**, etc.: trans. as if *Postquam vidit hunc (orbem) esse inanem, et terras, desolatas, agere altum silentium*. **185. silentia**: the pl. suggests silence on every hand, all about.

187. soror: 'sister' only in a broad sense. Deucalion and Pyrrha were cousins, Deucalion being son of Prometheus ('Forethought') and Pyrrha being daughter of Epimetheus ('Afterthought'), his brother. **188. genus**: here 'family.' **patruelis origo**: 'our descent as cousins.' **189. Deinde**: scanned *Dēindĕ*, — ⏑, as often. B. 367, 1; H. 733, 3, N. 4.

190. Terrarum — sumus: 'we two are the entire population of the lands.' In other versions of the myth there are reports of others having been saved besides Deucalion and Pyrrha. It is said that the inhabitants of Delphi, guided by the howling of wolves, found a refuge from the flood on the summit of Parnassus; and that Megarus, a son of Zeus, was led in a similar manner by the cries of cranes to the top of Mt. Gerania, in Megaris, where he also escaped. **occasus, ortus**: sc. *solis*.

191. cetera: neut. pl. because including other living things besides men. **192. Haec fiducia vitae**: 'this hope of life,' based on our preservation thus far. **adhuc non**: = *nondum*.

194. Quid tibi . . . Nunc animi: 'What feelings would you now have?' B. 201, 2; A. 346, *a*, 3; H. 441. **fatis**

erepta fuisses: i. e. *ut sola superstes.* **195. miseranda**: 'O wretched (lady).' **196. posses, doleres**: for protasis see l. 194. B. 304, 1; A. 517; H. 573, III. **Quo consolante doleres**: trans. as if *Quis te dolentem consolaretur?* B. 227; A. 419; H. 489. **197. Namque ego**, etc.: the thought is, you would not have endured life alone, as I should not, had you been taken.

199. possem: B. 279, 2; A. 441; H. 558, 1. **paternis Artibus**: 'with my father's skill.' See N. to p. 82, l. 82. **200. formatae**: 'moulded' into human form. **201. Nunc**: i. e. as the matter stands. **202. exempla**: the only 'types' showing what men had been like.

> "Deucalion and chaste Pyrrha, to restore
> The race of mankind drowned, before the shrine
> Of Themis stood devout."
>
> MILTON: Paradise Lost, Book xi.

203. flebant: 'they began to weep.' Inceptive imperfect. **Placuit**: sc. *illis*, 'they resolved.' **caeleste Numen**: *Fatidicam Themin*, l. 157. **204. sacras sortes**: lots were often used in divining the will of the gods; but *sortes* seems here to be put for the responses of the oracle. **205. Cephisidas undas**: the Cephisus, which empties into Lake Copais in Boeotia, rises in Mount Parnassus, but some distance from the location of the Delphic Oracle. Ovid's description better suits the upper part of the Pleistos, which is fed by the Castalian spring. See N. to l. 152. Ovid could never have been at Delphi, or his topography would be more accurate.

Page 93. 206. ut — sic: 'while — yet,' 'to be sure — but still.' **vada nota**: i. e. their wonted channel. **207. Inde**: to be taken with *libatos*, with the meaning *ex illis undis.* Worshippers must sprinkle themselves with running water before invoking the gods. In the words of the old Delphic proverb:

> "Only when pure in thy heart canst thou enter the god's holy temple,
> After thy form has been wet with the flowing of sacred water.
> For the good pilgrim a drop is enough; but oh! from the wicked
> Not all the floods of the ocean could wash away his transgression."

209. deae: Themis.

212. humi: B. 232, 2; A. 427, *a*; H. 484, 2. **pavens**: with awe at the presence of the divinity. **213. Si numina remollescunt**: the condition has a concessive force; 'Granted that the gods are touched,' 'If it be true that the gods are touched.' **215. Themi**: voc. Cf. B. 47, 4; A. 81, 3; H. 110, 6. **generis nostri**: i. e. *generis humani*. **216. mersis rebus**: 'to our forlorn condition.' **mitissima**: 'most gentle (lady).'

217. sortem: 'a response.' **218. velate caput**: in the rituals of Roman worship the head was veiled, in order that an inauspicious glance might not disturb the presence of the gods; and the garments were made loose as a sign of complete subjection to the divine will. In the Greek worship a different custom prevailed. **219. post tergum**: the bones were to be thrown behind them that their miraculous transformation might not be seen by mortal eyes.

222. Det . . . ore: *Pyrrha precatur pavido ore* ('with quivering lip') *ut Themis sibi veniam det*. B. 295, 8; A. 565, *a*; H. 565, 4. **223. iactatis**: trans. by 'by' with an active part. **maternas umbras**: 'her mother's ghost.' Consistently with the ancestor worship of the ancients, manifestation of disrespect for the dead, particularly in the case of relatives, was considered the extreme of wickedness. Cf. p. 60 and notes.

224. caecis obscura latebris = 'dark with hidden meaning.' How lit.? **225. inter se**: 'with each other.' **226. Promethides, Epimethida**: patronymics. B. 148, 6, *a*, *b*; H. 342. **227. Aut . . . nobis**: idiomatic, 'Either my wits fail me,' 'Either my wits are at fault.' **228**: Order: *Aut oracula pia sunt*, etc. **229. terra**: earth was often addressed as 'Great Mother' in rituals of worship. **230. dici** = *vocari*.

231. Coniugis augurio: 'by the interpretation of her husband.' **234. Discedunt**: *discedunt templo*. See l. 217. **235. iussos**: 'as directed.'

Page 94. 236. vetustas: 'antiquity' of the tradition. **238. morā**: 'gradually.' How lit.? **mollita ducere formam**: *saxa, mollita, coepere ducere formam* ('to take shape'). **239. illis Contigit**: 'has fallen to their lot.' **240. quaedam**: with *Forma;* 'a kind of human form to be sure (see N. to l. 206) began to be seen, yet not clear; (but) as if from a block of marble on which work has commenced, not very sharply defined, and very like statues in the rough.'

243. Quae . . . suco: *tamen (ea) pars ex illis, quae fuit umida aliquo suco.* **ex illis**: cf. B. 201, 1, *a*; A. 346, *c*; H. 444. **244. in corporis usum**: i. e. into flesh. **246. vena**: the veins in the rock become human veins. **249. Et . . . iactu**: 'and womankind was restored by the woman's throwing.' **250. laborum**: B. 204, 1, *a*; A. 349, *b*; H. 451, 3. **252. Cetera**, etc.: as all living things had been destroyed by the flood, the poet proceeds to explain how the animal world was restored. **253. vetus umor**: the moisture remaining after the flood.

4. METAMORPHOSES, II. 1 *et seq.*

"*Why, Phaeton, (for thou art Merops' son),*
Wilt thou aspire to guide the heavenly car,
And with thy daring folly burn the world?"

SHAKSPEARE: Two Gentlemen of Verona.

Page 95. 1. Regia Solis: located by Ovid in the far east, as indicated by the words of Phaëthon's mother, who dwelt in Aethiopia (Metamorphoses, I. 772–773):

"Nec longus patrios labor est tibi nosse penates
Unde oritur, domus est terrae contermina nostrae."

Sol is here put for *Helios*, or *Phoebus*.

Phaëthon, it was said, had been taunted with being the son not of Helios but of Merops, King of the Aethiopians and husband of Clymene. On appealing to his mother Clymene, she told him that Helios was indeed his father, and that if he wanted further assurance of the fact he might ask Helios himself. Phaëthon thereupon set out to call upon his father, whom he found in the magnificent palace described in lines 1–4. Helios received the youth graciously, and in confirmation of the relationship, offered him any gift he might choose, binding the offer with an oath by the Styx. Phaëthon at once asked the privilege of driving the chariot of the sun for one day, which was reluctantly granted. Mounting the car, he lost control of the horses in mid-heaven, and scorched first the heavens, then the earth, as the horses ran recklessly out of their accustomed way. Finally Jupiter quenched the kindling flames with the thunderbolt, and dashed the hapless Phaëthon into the river Po. The sisters of the youth, the Heliades, while mourning his death,

were changed into poplar trees; and his friend Cycnus, son of Sthenelus, King of the Ligurians, wandering in grief about the banks of the Po, was transformed into a swan. Many attempts have been made to give an explanation of the myth of Phaëthon. Possibly it is a reminiscence of some memorable period of heat and drought. In both ancient and modern literatures the myth has been often cited to illustrate the folly of ill-advised ambitions.

2. imitante: trans. 'like,' 'similar to.' **3. Cuius**: with *fastigia*. **ebur nitidum**: i. e. carved decorations and statues of ivory. The gables of temples were usually ornamented with statuary. **4. Argenti . . . valvae**: = *cuius bifores valvae radiabant lumine argenti*. Roman houses of the better sort, as well as the temples, had folding-doors at the entrance.

5. Quo simul: trans. as if *simul ac eo*, i. e. to Helios's palace. **acclivo limite**: 'up the steep road,' the palace being on an elevation. B. 218, 9; A. 429, *a*; H. 476. **Clymeneïa proles**: 'Clymene's child,' Phaëthon, named from his mother because the question had been raised whether Helios or Merops was his father.

6. dubitati: 'called in question.' **7. ad — sua fert vestigia**: 'he directed his steps toward.' **vultus**: for *vultum;* cf. N. to *lumina*, p. 79, l. 10. **8. ferebat**: trans. as if *ferre poterat*. **9. Lumina**: i. e. *lumina radiorum circum caput Solis*. Cf. l. 25.

11. Dies, Mensis, Annus: sc. *stabat*, or *stabant*. **12. spatiis aequalibus**: 'at equal distances' apart; the hours themselves varied in length according to the season of the year, because they were measured from sunrise to sunset, the day being divided into twelve parts.

13. novum: 'young,' because in ancient times the year was reckoned as commencing on the first of March, and thus opening with the Spring. A trace of the old reckoning survives in our names of the months September (seventh month from March) to December. **florente coronā**: = 'with a garland of flowers.' **14. nuda**: 'lightly clad,' suggesting the heat of the summer. **15. sordidus**: 'besmeared,' 'stained.' See N. to p. 58, l. 22. **16. capillos**: B. 180, 1; A. 397, *b*; H. 416. Our poet's characterization of the seasons may be compared with the more detailed description by

Spenser ("Faerie Queene," Book VII., Canto vii.), commencing:

> "So forth issew'd the seasons of the yeare.
> First, lusty Spring, all dight in leaves of flowres,
> That freshly budded and new bloomes did bear,
> In which a thousand birds had built their bowres."

17. Inde: i. e. *ex solio.* **loco medius**: = *in medio loco*, 'in the midst of the place.' B. 226; A. 418; H. 480. *Sol medio in loco oculis, quibus omnia aspicit, vidit iuvenem, paventem novitate rerum.* **19. -que**: connects *ait* with *vidit.* **causa**: sc. *est.* **hāc arce**: = 'in this high palace of mine.' **20. haud infitianda parenti**: 'not to be disowned by thy sire.' Helios, 'seeing all things,' knows the purpose of Phaëthon's journey, and speaks thus to relieve his embarrassment. B. 189, 1; A. 374; H. 431.

21. publica: *not* 'public.' **22. huius nominis**: i. e. *patris.* **23. propago**: in pred. after *esse* understood. B. 328, 2; A. 458; H. 612, 1. **24. Credar**: B. 282, 2; A. 531, 2; H. 590. **errorem**: 'uncertainty,' 'doubt.' **animis nostris**: trans. as if *animo meo.*

Page 96. **25. omne**: i. e. on every side. In ancient art Helios was represented with a circle or disk of rays about his head. **26. accedere**: sc. *eum* (*Phaëthonta*). **27. Nec — et**: 'Both — not — and.' **meus**: B. 328, 2; A. 458; H. 612, 1. **negari**: would be in what mood in prose? Cf. N. to p. 88, l. 76. **28. veros edidit ortus**: = 'gave a true account of your parentage.' See N. to l. 1. **29. Quoque**: i. e. *et quo.* B. 282, 2; A. 531, 2; H. 568. **quodvis munus**: 'any gift you please.' **30. Me tribuente**: we should say 'at my hand,' 'from me.' **31. Dis iuranda**: = 'by which the gods swear.' **palus**: *palus Stygia.* See N. to p. 86, lines 24, 25. **oculis incognita nostris**: because the light of day never penetrates to the Underworld.

32. bene: in our idiom, 'entirely,' 'fully.' **currus rogat ille paternos**: '(when) he asked for his father's car.' Helios was commonly represented as riding through the heavens in a chariot drawn by four horses. **33. In diem**: 'for a day.' **alipedum**: referring merely to the swiftness of the Sun's horses; representations of the horses of Helios in

ancient art show the wings projecting not from the feet but from the shoulders.

34. Qui: see N. to p. 80, l. 24. **35. Temeraria**, etc.: *Mea vox* ('my utterance') *facta est temeraria tuā* (*voce*). **36. liceret**: why not *liceat?* B. 279, 2; A. 441; H. 558, 1. **37. negarem**: i. e. *si promissa non dare* (= 'to withhold') *liceret*, *hoc promissum negarem*.

38. tuta: construe after *est*. **39. Magna . . . annis**: i. e. *petis magna munera, et ea munera quae conveniant* ('such as are suitable') *nec . . . nec . . .* B. 283; A. 535; H. 591, 2. **istis**: with a suggestion of contempt for Phaëthon's boyish powers. B. 246, 4; A. 297, *c*; H. 507, 3. **41. Sors**: sc. *est*. **mortale**: 'suitable for a mortal'; sc. *id*. **42. quam quod**: *quam id, quod*.

43. Nescius adfectas: 'unwittingly you are aiming at.' B. 239; A. 290; H. 497. **Placeat sibi quisque licebit**: = *licebit, ut quisque deorum sibi placeat;* freely, 'granted that each (of the gods) may do as he pleases.' B. 295, 6; A. 565, N. 2; H. 564, II., 1. **44. consistere**: the driver of the ancient chariot stood as he drove. **axe**: for *curru*, by synecdoche. A. p. 433; H. 752, 4. **47. Non agat**: 'may not drive,' 'cannot drive.' B. 280, 1; A. 447, 3; H. 552.

48. prima via: 'the first part of the road,' from the horizon up toward the zenith. **et quā** = *et talis ut eā*, = 'and of such sort that up it.' B. 283, 218, 9; A. 535, and 429, *a*; H. 476, and 591, 2. **recentes**: '(though) fresh' from the rest of the night. **49. Medio est altissima caelo**: *altissima pars viae est in medio caelo.* **50. Unde**: = *ex quo* (*caelo*). **videre**: a loose use of the infin. in the place of a gerund in the abl.; trans. 'from seeing,' 'when I see.' **51. trepidat pectus**: 'my heart beats.'

Page 97. **52. Ultima**, etc.: *Ultima pars viae est prona.* **53. Tunc . . . vereri**: *Tunc etiam Tethys ipsa, quae me excipit subiectis undis, solet vereri, ne ferar in praeceps.* From the sun appearing to go down in the ocean Tethys was said to receive him.

55. quod: 'the fact that.' B. 299; A. 572; H. 588, 3. **rapitur**: 'is hurried about.' **56. trahit**: 'draws (with it).' **volumine**: 'revolution.' The sky with the fixed stars was supposed to be turning swiftly in one

direction, the sun, moon, and planets to be moving in the opposite direction. **57. in adversum** : = 'against it.' **nec . . . Impetus** : *et impetus* ('swift motion'), *qui vincit cetera, me non vincit.* **58. rapido contrarius orbi** : '(in a direction) contrary to the swift-revolving sphere' of the heavens.

59. Finge datos currus : = *Finge* ('imagine') *currum tibi datum esse.* **rotatis Obvius ire polis** : 'to go contrary to the revolving poles.' A. 370, *c.* **60. ne** : i. e. *ita ut non*; trans. 'without.' **62. Concipias** : B. 280, 1; A. 447, *a*; H. 552. **63. formas ferarum** : the animals represented in the signs of the Zodiac: *Taurus*, *Cancer*, *Leo*, *Scorpio*, the centaur *Sagittarius*, *Capricornus*, and *Aries*.

64. Ut: 'although.' B. 308; A. 527, *a*; H. 586, II. **traharis** : 'be drawn (aside).' **65. adversi** : 'turned toward (you),' 'facing you.' In the following lines the poet leaves out of consideration the fact that the sun does not pass through all the signs of the zodiac in a day, but in a year. Helios makes the dangers appear as great as possible. **66. Haemonios arcus** : = 'the Thessalian bow,' referring to the constellation Sagittarius, said to represent the centaur Chiron, placed by Zeus in the heavens. Thessaly was the home of the centaurs. **68. aliter** : 'in another direction,' from those of the scorpion.

69. quadrupedes : the horses of the Sun (see N. to l. 33); obj. of *regere*. **71. In promptu** : = 'easy,' 'an easy thing.' **acres animi** : 'their ardent spirits.' **73. tibi** : after *funesti*. **74. dum res sinit**: 'while you may.' How lit.? **tua corrige vota** : 'change your wish.'

75. genitum te : *te genitum esse.* **sanguine** : B. 215; A. 403, *a*; H. 469, 2. **76. timendo** : i. e. for your welfare. **77. patrio metu** : 'by a father's solicitude.' **pater** : why nom.? **probor** : B. 332; A. 582, N.; H. 611, 1, and N. 2. **vultus meos**: Helios had laid off his disk of rays that Phaëthon might come nearer (see l. 25), and betrays anxiety in his face. **78. pectora**: we should say 'heart.'

Page 98. 81. Eque . . . aliquid : *et posce aliquid* (*bonum*) *e tot ac tantis bonis caeli terraeque marisque.* **85. Quid** : see N. to p. 54, l. 7. **86. dabitur — Quodcumque optaris** : = *id, quodcumque optaveris, — dabitur.* **Stygias undas**: trans. as if *per Stygias undas.* See l. 31 and N. A. 388, *d*.

"Only
Vaulting ambition, which o'erleaps itself."
SHAKSPEARE: Macbeth.

88. Finierat: sc. *pater* (cf. l. 34), or *Sol.* **89. Propositum premit**: 'urges his request,' 'presses his suit.' **90. quā licuit**: here = *quantum tempus potuit*, 'so long as he could.' **ad altos — Vulcania munera, currus**: = *ad altum currum, munus a Vulcano fabricatum.* See N. to l. 32. B. 354, 4; A. 343, *a*; H. 437. **92. summae Curvatura rotae**: = 'the rounding wheel-rim.' **94. iuga**: pl. because more than one horse was to be attached to the chariot. The ancient yoke was of wood with leather fastenings. It was much ruder and less comfortable for the horse than the modern horse-collar. **ex ordine**: = 'in continuous line.' **gemmae**: i. e. *aliae gemmae.* **95. repercusso**: 'reflected back' by the gems. **Phoebo**: *soli.*

96. opus: i. e. *splendentem currum Solis.* **99. agmina cogit**: = 'was bringing up the rear,' a military expression. **100. caeli statione novissimus exit**: = 'was the last to leave his outpost in the sky'; also a military expression. **101. Quem. . . vidit**: = *et ut Sol vidit eum* (*Luciferum*) *petere terras;* 'that he was speeding toward the earth,' vanishing in the dawn. See N. to p. 72, l. 72. **mundum**: put for *caelum*, by synecdoche. **102. extremae lunae**: = 'of the moon near the end of her waning.' **103. Titan**: for *Sol.* **104. celeres**: trans. by an adv. Why? **ignemque . . . ducunt**: = *et ducunt ab altis praesepibus quadrupedes, ignem vomentes, suco ambrosiae saturos.*

Page 99. 107. ora: 'face.' **108. rapidae patientia flammae**: sc. *ea* (*ora*), '(it) capable of enduring the consuming heat.' Cf. N. to p. 80, l. 51. B. 204, 1, *a*; A. 349, *b*; H. 451, 3. **109. praesaga luctus**: 'prophetic of woe.'

111. paternis: *not* 'paternal.' **112. fortius**: see Vocab. **113. Sponte . . . volentes**: i. e. *quadrupedes properant suā sponte; labor est eos inhibere* ('to hold them in check'), *volentes properare.* **114. directos quinque per arcus**: 'straight across the five zones'; *arcus* here refers properly to the imaginary dividing lines between the celestial zones. See p. 80, ll. 45, 46, and notes. **115. in obliquum**: 'side-

wise.' **limes**: the sun's 'path,' the ecliptic. **116. Zona rum trium fine**: = 'with the space of three zones.' The sun's path crosses the equatorial zone, and touches on each side the boundaries of the intermediate zones, but does not enter the polar zones. **117. Arcton**: here put for the north pole.

118. Hāc: i. e. *hāc viā*, just described; spoken with a gesture pointing out the course. **119. ferant**: = *accipiant*. **120. preme**: for *deprime* (*cursum*); freely, 'go too low.' **summum**: with *aethera*. B. 241, 1; A. 293; H. 497, 4. **121. Altius egressus**: i. e. *si altius egressus eris*; 'striking out (from the road) too high.' B. 305, 1; A. 521, *a*; H. 575, 9. **Altius**: 'higher' than usual, = 'too high.' B. 240, 1; A. 291, *a*; H. 498. **122. inferius terras**: *inferius egressus, terras cremabis*. **medio**: midway between heaven and earth. **tutissimus**: trans. as if an adv.

123. dexterior: sc. *rota*, which is put for *currus*; 'your car too far on the right.' **Anguem** = *Draconem*, the constellation Draco, lying between the Great and the Little Bear; hence put for the extreme north. The constellation took its name from the dragon, Ladon, which guarded the apples of the Hesperides; said to have been slain by Hercules and placed in the heavens by Zeus. **124. pressam Aram**: = 'the low-lying Altar,' which in the latitude of Greece and Italy, when visible at all, appears near the horizon. It was so named from the altar at which the gods formed their league against the Titans. **125. utrumque**: sc. *sidus*. **126. Quae . . . opto**: *opto ut quae* ('and I pray that she') *iuvet et consulat tibi melius quam tu ipse tibi consulis*. B. 296, 1, *a*; A. 565, *a*; H. 565, 2.

127. metas nox tetigit: i. e. is at the end of her course, which, like the sun's, is from east to west. **128. Non . . . nobis**: the motions of the heavens suffer no delay. **130. mutabile pectus**: 'a heart capable of change' of purpose. **131. consiliis nostris**: 'my advice.' **132. solidis sedibus**: 'on firm ground.' **133. axes**: here = *axem*, and put for *currum*. The ancient chariot for driving had but two wheels and of course only one axle. **134. Quae . . . terris**: *sine me terris dare lumina, quae* (= *ut ea*) *tutus spectes*. B. 282, 2; A. 531, 2; H. 590.

Page 100. 135. ille: Phaëthon. **136. Stat super**: see N. to l. 44. **137. grates agit**: 'gives thanks,' 'thanks'

inde: i. e. from the chariot. **138. Interea . . . Phlegon**: *Interea volucres equi Solis, Pyrois et Eous et Aethon quartusque Phlegon, implent auras flammiferis hinnitibus.* See N. to l. 33. Significance of the horses' names? **140. repagula**: i. e. of the entrance to the course.

141. Quae postquam: cf. p. 80, l. 24, and N. **nepotis**: Phaëthon's mother, Clymene, was a daughter of Tethys. **142. copia**: 'expanse.' **143. Corripuere viam**: 'they dashed up the way.' **motis**: trans. by 'by' with an active part. **144. Obstantes**: with *nebulas*. **145. Praetereunt**, etc.: the meaning is that the Sun's horses are swifter than the winds.

> "O Phoebus! hadst thou never given consent
> That Phaeton should check thy fiery steeds,
> Thy burning car never had scorched the earth."
> SHAKSPEARE: King Henry VI., Part 3.

146. pondus: i. e. *pondus currus cum Phaëthonte.* **nec quod**: trans. as if *et tale — id non.* Cf. p. 81, l. 77, and N. **148. curvae**: see N. to p. 90, l. 134. **iusto pondere**: = 'proper ballast.' **150. Sic . . . inani**: *sic currus, vacuus adsueto onere, dat saltus* (= *salit*) *in aëra, succutiturque alte* ('is jolted high' in the air) *estque similis inani currui.* Phaëthon's weight was insufficient to keep the chariot steady.

152. Quod: = *et hoc*, the fact mentioned in the last two lines. **153. nec . . . currunt**: *et non currunt* (*eodem*) *ordine, quo prius cucurrerunt.* **155. si sciat, imperet**: for *si sciret, imperaret.* A. 517, *e*; H. 576, 2. **imperet**: trans. as if *imperare posset.* **illis**: *illis quadriiugis.*

156. gelidi: because so near the north pole. **157. vetito**: 'forbidden' to them. In the latitude of Greece and Italy the 'Plow-kine' (Great Bear) never go so low as the horizon, hence were said never to touch the waters lying beneath. **tingui**: 'to wet themselves.' B. 256, 1; A. 156, *a*; H. 517. **158. Quaeque . . . Serpens**: = *serpensque, quae posita est proxima glaciali polo;* the constellation Draco, for which see N. to l. 123. **159. nec ulli**: trans. as if *et nemini.*

Page 101. 161. Boote: Boötes, it was said, invented the plow, to which he attached oxen. To commemorate his inven-

tive genius he was transferred to the heavens, where he follows the *Triones*. The constellation Boötes is identical with Arctophylax, 'Bear-keeper,' 'Bear-ward,' so named in honor of the son of Callisto (see N. to p. 71, l. 48). Strictly speaking it should be called Arctophylax whenever the Triones are spoken of as the Great Bear. **162. plaustra**: pl. for sing. The name 'Wagon' was given to the constellation Triones as early as the Homeric poems; the English 'Charles's Wain' is similar. See Miss Clerke's "Familiar Studies in Homer," chap. 2.

163. summo aethere: see l. 120, and N. **164. penitus penitusque**: 'far, far below.' **166. oculis**: 'before his eyes.' Why dat.? Phaëthon was seized with dizziness. **per**: 'by reason of.' **167. mallet numquam tetigisse**: in our idiom, 'he wished that he had never touched.' B. 280; A. 447, 3; H. 552.

168. faciat: B. 277; A. 444; H. 557. **relictum**: sc. *est*. **169. plus**: sc. *caeli*. **utrumque**: 'each (part)' of the sky; that behind and that before. **171. occasus, ortus**: sc. *solis*; put for the east and the west. **172. Quid agat**: subj. of indir. question after *ignarus* in the sense of *nesciens*. **173. nomina**: by means of which he could control the horses. **174. in vario caelo**: = 'in different parts of the heavens.' **175. simulacra ferarum**: = *formas ferarum*. See l. 63 and N.

177. et caudā . . . duorum: *et porrigit membra, caudā lacertisque flexis utrimque, in spatium duorum signorum*. Ovid represents the constellation Scorpio as taking up the space between two signs of the Zodiac, that is, between *Sagittarius* and *Virgo*. Later the stars forming the projecting arms of the Scorpion were set off into a new constellation, *Libra*. Cf. Procter's 'Half hours with the stars,' Map VII.

179 Hunc . . . vidit: *ut puer* (*Phaëthon*) *vidit hunc* (*Scorpium*), *madidum sudore nigri veneni, minitantem vulnera curvatā cuspide* ('sting'). **sudore**: caused by their heat, due to the near approach of the sun. **180. minitantem**: more vivid than *minitare* here. B. 337, 3; A. 497, *d*; H. 613, 4. **181. Mentis inops**: 'losing his wits,' or, as we sometimes say, 'losing his head.' B. 204, 1; A. 349, *d*; H. 451, 2. **gelida**: case? Cf. N. to p. 53, l. 22.

182. Quae: trans. as if *et ea.* **183. Exspatiantur**: notice the force of *ex-*, 'from (the road).' **184. quā**: correlative with *Hāc* (*viā*). **impetus**: 'impulse.' **185. sine lege**: 'without control.' **187. summa**: 'the highest parts.' **188. terrae**: why dat.? **189. Inferius suis**: sc. *equis*; 'lower (i. e. nearer the earth) than her own' steeds. *Luna* was represented as sister of *Sol*, and as riding through the heavens, like him, in a chariot. **fraternos**: 'her brother's.'

Page 102. 191. ut quaeque altissima: in full = *ut quaeque pars telluris altissima est, ita maxime corripitur*; freely, 'the highest parts the worst,' 'especially on the highest points.' B. 252. 5, *c*; A. 313, *b*; H. 515, 2 and 5. **192. agit rimas**: we should say, 'breaks open in fissures.' **194. suo damno**: i. e. *suo damno igni.* **195. Parva**: 'trifling (mishaps).' **196. incendia**: the pl. suggests the wide reach of the conflagration. Cf. *silentia*, p. 92, l. 185, and N.

199. sustinet: trans. as if *sustinere non potest.* **aestus**: 'tides of heat.' **202. eiectatam**: 'cast out' from the burning regions, as from the mouth of a furnace or of a volcano, into the upper air.

206. Sanguine . . . vocato: 'as the blood was drawn to the surface of the body,' by the heat. Hyginus (Fab. 154, after Hesiod) says that it was the people of India who were made black: *Indi autem, quod calore vicini ignis sanguis in atrum colorem versus est, nigri sunt facti.*

208. facta est Libye Arida: referring to the wide reaches of desert in Northern Africa. **209. fontes, lacus**: dried up by the heat. **210. Quaerit**: = *desiderat.* **211. Pirenidas undas**: for *Pirenen.* Pirene was a famous spring at Corinth, which is here called *Ephyre.* *Dirce* and *Amymōne* were also noted springs; see Vocab. **212. Nec . . . manent**: = *et flumina sortita ripas distantes loco* (i. e. 'far apart'), *tuta non manent.* Large 'rivers' are meant.

213. Tanais: the god of the river rather than the river itself is thought of; hence the expression *mediis in undis.* **214. quae**, etc.: *Flumineae volucres, quae Maeonias ripas carmine celebraverant, in medio Caystro caluere.* The river Caystor was noted for its swans. Among the ancients the swan was popularly considered a tuneful bird. **216. in extremum orbem**: like our phrase, 'to the ends of the earth.' **217.**

quod adhuc latet: in Ovid's time the sources of the Nile were as much a mystery as, until recently, in our own day. **Ostia septem**: 'the seven mouths' of the Nile. The Nile now enters the Mediterranean through two main channels and several smaller branches. **218. valles**: appositive.

Page 103. 220. Lumen terret: see N. to p. 96, l. 31. **infernum regem**: 'the King of the Underworld.' **cum coniuge**: = *et coniugem;* Proserpina. See p. 35. **221. est . . . erat**: *id, quod modo pontus erat, est . . .* **223. Cycladas**: how declined? B. 47, 3; A. 81, 5; H. 109, 110. The mountains, previously under water, become islands; *ita montes augent numerum sparsarum Cycladum.* **224. curvi delphines**: see N. to p. 53, l. 29. **226. summo resupina profundo**: = 'on their backs at the surface of the water.' **227. Nerea, Dorida**: acc. How declined? For the construction, see B. 330; H. 613, 3. **228. natas**: 'their daughters,' the fifty Nereids. See p. 33. **tepidis**: predicative, = 'which were (now) warm.' **229. cum torvo vultu**: 'with his stern face.'

231. Tellus: *dea Terrae.* **233. oppressos**: 'smothered,' 'smothering.' **collo**: B. 142, 3; A. 435; H. 676. **235. infra fuit, quam**: 'was lower than'; *infra* has here the force of a comparative.

237. placet: sc. *tibi.* **hoc**: 'this' destruction. **O**: with *Summe.* **238. deum**: = *deorum;* part. gen. dep. on *Summe.* **liceat perīturae**: sc. *mihi;* 'If I am doomed to perish by the power of fire, let me perish by thy fire (i. e. the thunderbolt), and make my destruction less grievous to bear because thou art its author;' that is, with the reflection that my destroyer is the all-powerful King of heaven, who doeth all things well. B. 305, 1; A. 521, *a*; H. 575, 9. Cf. p. 88, ll. 90, 91, and N.

240. ipsa: with *verba.* **242. tantum**: *tantum favillae.* **243. Hos fructus**: = *haec praemia,* or *hoc praemium.* **244. Officiique**: 'and (for the discharge) of duty.' Kind of gen.? **245. toto anno**: 'the year through.' **246. alimentaque**: *alimenta* is in apposition with *fruges; -que* connects *fruges* with *frondes.* **247. vobis**: 'to you' gods; pl. because other gods are thought of besides Jupiter.

Page 104. 248. fac: 'suppose,' 'grant.' **quid undae** *quid* ('why') *undae exitium merucrunt?* **249. frater**: *tuus*

frater, Neptunus; Earth speaks for Neptune, as he is unable to speak for himself (see lines 229, 230). **sorte**: the division of the government of the universe 'by lot.' See p. 26. **250. longius**: i. e. than usual.

251. Quod: refers to the preceding statement; trans. 'Now' or 'But.' B. 185, 2; A. 397, *a*; H. 510, 9. **mea**: for *mei*; 'regard neither for my brother nor for me.' B. 243, 2; A. 348, *a*; H. 440, 2, and N. 2. **252. At**: 'at least.' **caeli**: B. 209, 2; A. 354, *a*; H. 454. **utrumque**: *utrumque polum.* **253. Quos . . . ruent**: see p. 85, l. 5 *et seq.*; and p. 88, ll. 90–94. **254. Atria vestra**: for *vestrae domus*; cf. N. to l. 247. **laborat**: 'totters.' **255. axem**: put for *caelum*, by synecdoche. **256. pereunt**: with *freta* and *regia*, as well as *terrae*. **257. chaos**: see p. 79, ll. 5–20, and notes. **258. Si quid**: 'whatever.' **rerum summae**: 'for (the well-being of) the universe.' B. 187, II., *a*; A. 367, *c*; H. 426, 4.

> "Now Phaeton hath tumbled from his car,
> And made an evening at the noontide prick."
> SHAKSPEARE: King Henry VI., Part 3.

259. neque enim — potuit: 'and (ceased), for she could not.' **vaporem**: *not* 'vapor.' **261. Manibus**: here put for the Underworld, by metonymy.

262. et ipsum: = 'and especially (him).' **264. Interitura**: sc. *esse*. B. 319, *B*; A. 589; H. 646. **summam arcem**: cf. p. 85, l. 1, and N. **arduus**: 'on high.' **265. Unde**: = *a quā*. **267. posset**: B. 284, 2, *a*; A. 535; H. 591, 2. **269. dextrā libratum ab aure**: 'poised at the right ear,' as the foot-soldier used to adjust his pike above the right shoulder before hurling it. **270. aurigam**: *Phaëthonta, currum Solis male gubernantem.* **271. Expulit**: sc. *eum*; taken by zeugma (B. 374, 2, *a*; H. 751, 2, N.) with both *anima* and *rotis*, though strictly applicable only to the latter; *expulit animam*, or *animā privavit*, would have been more regular. **saevis**: because hurled in vengeance, and depriving Phaëthon of life.

272. in contraria: 'in opposite directions.'

Page 105. 276. late: 'far and wide.' **vestigia**: 'remains.' **277. rutilos**: 'ruddy,' because in a blaze. **279. stella**, etc.: i. e. not really a star, but a ball of flame or a

meteor. **281. diverso orbe**: 'in a far-away part of the world,' northern Italy; so characterized because 'remote from his native-land,' Ethiopia.

283. Naïdes Hesperiae: the nymphs about the Po. **trifidā flammā**: i. e. *trifido fulmine*, considered the most deadly kind of lightning. **284. Corpora**: *corpus*. Cf. N. to p. 79, l. 10. **carmine**: metrical inscription.

288. sui decoris: the disk of light-giving rays, which had been entrusted to Phaëthon. See l. 109. **cum deficit orbem**: 'when he forsakes the world,' = 'when he suffers eclipse.'

291. Satis: with *inrequieta*. **293. Actorum, laborum**: B. 209, 1; A. 354, *b*; H. 457. **mihi**: = *a me*. **294. Quilibet alter**: 'any one else who pleases.' **295. Si nemo est**. sc. *alter*. **296. Ipse**: *Iuppiter*. **297. ponat**: for *deponat*. **299. meruisse**: sc. *eum*.

Page 106. 302. Missos ignes: 'the sending of his fires.' B. 337, 5; A. 496; H. 636, 4. **306. natum obiectat et imputat illis**: 'he upbraids them for (the death of) his son, and charges them with it.'

5. METAMORPHOSES, II. 684–707.

"A false witness shall not be unpunished;
And he that speaketh lies shall not escape."

PROVERBS.

2. boves: a herd of cattle being attended by Apollo for the gods, in Elis and Messene. **Atlantide Maiā Natus**: 'the son of Atlas's daughter, Maia,' i. e. Mercury, whose theft of Apollo's cattle is often mentioned by ancient poets. B. 215; A. 403, *a*; H. 469, 2. **3. arte suā**: by thieving, Mercury being the patron deity of thieves. **occultat abactas**: sc. *eas;* trans. 'drove them off and hid them.' B. 336, 3; A. 496, N. 2; H. 639. **5. Rure**: 'region of country.' **vocabant**: sc. *eum;* pl. because *vicinia* has the sense of *vicini*. B. 254, 4, *a*; A. 317, *d*; H. 389, 1. **6. Hic . . . equarum**: *Hic Custos* ('as herdsman') *servabat saltus et herbosa pascua et greges nobilium equarum Nelei*. **Nelei**: scanned as two syllables, *Nēlei*, by synizesis. B. 367, 1; A. 603, *c*, N.; H. 733, 3.

8. Hunc timuit: *Mercurius timuit hunc* (*Battum*); he was afraid that Battus would tell where the cattle were. **10. vidisse nega**: sc. *ea*; = 'say that you have not seen them. **neu — Nulla**: = 'and in order that some.' **facto**: 'for your service,' keeping silent. **11. praemia**: for *praemium*. Why acc.? **12. Et dedit**: *et dedit vaccam illo*. **Acceptā**: *eā acceptā*. **13. prius**: 'sooner' than I. **furta**: pl. because a number of cattle were stolen.

14. Iove natus: = *filius Iovis*, Mercury. **15. versā figurā**: 'having changed his form.' See N. to p. 87, l. 56. **16. hōc limite**: in our idiom, 'this way.' **18. Iuncta suo femina tauro**: = *vacca cum suo tauro* ('with her mate.')

19. senior: render as if *senex*. **20. erunt**: sc. *tibi*; if you look 'you will find them.'

Page 107. 22. pectora: i. e. Battus, the 'breast' being put for the man. **23. Index**: perhaps a cliff with this name is meant, having a vague resemblance to a human form stretching forth a hand as if to point out something. **24. In . . . saxo**: *vetusque infamia est in saxo nihil merito* ('unoffending').

6. METAMORPHOSES, II. 760–782.

"Fowle Gealosy! that turnest love divine
To joylesse dread, and mak'st the loving hart
With hatefull thoughts to languish and to pine,
And feed it selfe with selfe-consuming smart—
Of all the passions in the mind thou vilest art!"

SPENSER: Faerie Queene.

1. Invidiae: personified, as not infrequently by ancient poets. Cecrops, first King of Attica, it was said, had three daughters, Agraulos (or Aglauros), Herse, and Pandrosos. To their keeping Minerva (Athene) entrusted the chest containing the half-serpent son of Vulcan, Erichthonius, with strict injunctions not to open it. Agraulos, led by curiosity, disobeyed the command, and set Erichthonius free. Afterwards Mercury chanced to see Herse in the procession of maidens at the Panathenaic festival, and being violently smitten with her charms, begged Agraulos to help him in his suit. She promised to do so if he would give her a great quantity of gold. But Minerva, disgusted both

with her disobedience in opening the chest and with her avarice, sought out Envy (whose dwelling is described in the text), who gladly consented to punish Agraulos by making her envious of Herse's happy fortune. Finally, as Agraulos, frantic with envy, attempted to prevent Mercury from entering the house to see her sister, he transformed her into a rock. Cf. N. to p. 137, l. 45. Other forms of the myth differ widely from that given by Ovid.

2. petit: sc. *Minerva*. **huius**: *Invidiae*. **4 ignavi**: 'sluggish,' suggesting the effect of cold. **5. vacet**: why not indic.?

6. belli: 'in war'; after *metuenda*. B. 204, 4; A. 349, *d*; H. 452, 1. **virago**: Minerva. **7. neque enim — Fas habet**: 'and (with reason) for' or 'for'—'she did not think it right.' **succedere**: i. e. *propius accedere*. **8. extremā cuspide**: 'with the end of her spear.' In art Minerva is often represented as armed with spear, shield, cuirass, and helmet. Cf. Baumeister, "Denkmäler des Klassischen Altertums," Vol. I., pp. 209–221.

9. Videt: (*Minerva*) *videt Invidiam intus*, *edentem*, etc. **11. visā**: for *illā* (i. e. *Invidiā*) *visā*. **15. Ingemuit multum**: from envy, at the sight of Minerva's beauty. **16. macies**: sc. *sedet*. **17. Nusquam recta acies**: sc. *est;* = 'In no direction (does she cast) a direct glance (of the eye).' Envy never looks at anything squarely. **19. nisi quem**: trans. as if *praeter eum* (*risum*) *quem*. **21. ingratos**: with *successus;* 'which are displeasing (to her).' **22. carpit**: 'she harasses (others),' *et* (*ipsa*) *carpitur unā*.

7. METAMORPHOSES, III. 6 *et seq.*

"*Cadmus by sowing dragon's teeth, we read,*
Raised a vast army from the poisonous seed."
GAY: Epistle to William Lowndes, Esq.

Page 108. 1. parentis: Agenor. **2. Agenorides**: Cadmus. Europa, daughter of Agenor, King of Phoenicia, was playing with her companions by the seashore. Jupiter, becoming enamoured of her, transformed himself into a beautiful white bull, and wandering near attracted her attention. Having by

his gentleness encouraged her to pet him, he lay down on the sand. The unsuspecting maid, grown familiar with the animal, sat on his back, whereupon he mounted up into the air and bore her over the sea to Crete. Agenor, filled with grief at the disappearance of his daughter, bade his three sons, Phoenix, Cilix, and Cadmus, go in search of her, adding the harsh condition that if they did not find her they must not return home again. As the search proved unsuccessful, Phoenix settled in Africa, and Cilix in Cilicia, which took its name from him. Cadmus, 'having wandered the world over,' asked the oracle at Delphi in what spot he might make his home. Having obeyed the directions of the oracle and founded Thebes (as described in the text), he married Harmonia, daughter of Ares and Aphrodite. The two lived happily at Thebes for many years, until portents warned them to leave the city. Misfortunes among their children and grandchildren now followed thick and fast. At last the aged couple, weary of life, were changed into serpents and placed in the happy fields of Elysium; where (in the words of Matthew Arnold, "Cadmus and Harmonia"),

> "Two bright and aged Snakes,
> Who once were Cadmus and Harmonia,
> Bask in the glens, or on the warm seashore,
> In breathless quiet after all their ills."

Cadmus is said to have introduced an alphabet of sixteen letters from Phoenicia (some say Egypt) into Greece. The myth as a whole is thought to have especial significance as pointing to an early indebtedness of the Greeks to the more mature civilizations of Phoenicia and Egypt, an indebtedness of which there is now much other evidence besides tradition. The idea has been advanced that the dragon's teeth may be a reminiscence of the introduction of the alphabet, suggested by the scrawling shapes of the Phoenician letters.

Phoebi oracula: 'the oracle of Apollo' at Delphi. Cf. N. to p. 91, l. 157. **3. sit habitanda**: sc. *sibi*.

4. sōlīs: in the sense of *desertis*. **6. Hāc duce**: abl. abs., = 'with her as your guide.' **herbā**: for *in herbā*. **7. Moenia fac condas**: = *fac ut moenia condas*, 'see to it that you found a city,' 'go found a city.' B. 295, 8; A. 565; H. 565, 4. **Boeotia illa**: = 'it Boeotian'; that is, the

country in which the city (Thebes) was to be built would be called *Boeotia*, a name supposed to be derived from *βοῦς* (= Latin *bos*), and probably given to the land on account of its cattle-pastures; not, as tradition reported, from the cow that was said to have led Cadmus thither.

8. bene: cf. N. to p. 96, l. 32. **Castalio antro**: the grotto at Delphi where the oracles were given; called 'Castalian,' from the nearness of the Castalian spring, for which see notes to p. 90, l. 152, and p. 92, l. 205. **9. videt**: trans. '(when) he saw.' **10. servitii**: i. e. of the yoke; in ancient times, as in some countries to-day, cows were used for plowing and drawing vehicles. **11. Subsequitur**: force of *sub-*? **presso gressu**: 'with slow (lit. 'restrained') pace,' 'step by step,' going only as fast as the cow (l. 9, *lente ire*). **12. taciturnus**: trans. by an adv. Why?

13. vada Cephisi: see N. to p. 92, l. 205. Cadmus's way lay east from Delphi past Panope, then southeast to the site of Thebes. The whole distance would be not far from fifty miles. **14. tollens . . . auras**: *tollens frontem, speciosam altis cornibus, ad caelum, impulit auras mugitibus.* **16. sua terga**: obj. of *sequentes*; trans. 'behind her.' **18. agit grates**: see N. to p. 100, l. 137. **21. libandas**: here simply 'to be drawn.' **undas**: for use in offering sacrifice.

23. specus: 'grotto,' designates the place as a hollow or cavity in the earth; while *antro* (l. 25) suggests its use as a habitation. **densus**: = 'thickly surrounded.'

Page 109. 26. Martius: 'sacred to Mars,' or 'of Mars.' The dragon (*anguis*) was said to be the son of Mars (Ares) and Telphusa, one of the Furies. **cristis et auro**: = *aureis cristis*, by hendiadys. B. 374, 4; A. p. 432; H. 751, 3, N. 1.

29 Quem lucum: 'this grove.' **Tyriā de gente profecti**. freely, 'the Tyrian wanderers,' the Phoenician companions of Cadmus, so named from the city Tyre. **32. Caeruleus**: here 'dark,' 'steel-colored'; cf. *atrae pellis*, l. 52. **33. sanguis relinquit Corpus**: they turned pale. **34. attonitos artus**: 'their palsied frames.' **35. Nec mora**: cf. p. 72, l. 69, and N. **36. utrumque**: *parationem telorum, parationem fugae.* **37. Hos, illos**: sc. *necat.* **38. adflatā**: trans. by 'by' with an active participle.

"Cadmus once a new way found,
By throwing teeth into the ground,
From which poore seed, and rudely sown,
Sprung up a War-like Nation."

HERRICK: Hesperides.

39. altissimus: 'at its greatest height,' at noon. **40. Quae mora sit sociis**: = 'what causes his companions to linger.' **Agenore natus**: cf. N. to p. 106, l. 2. **41. leonis**: 'from a lion.' B. 212, 3; A. 357, *b*, 3; H. 458, 4. So Hercules and other heroes were said to have gone about carrying a lion's skin, or clad in it, as a mark of prowess. This is in fact a distinguishing mark of Hercules (Herakles) in works of art. **42. telum**: freely, 'his weapons.' Cf. N. to p. 62, Selection 15, l. 7. **ferro**: referring to the point; the shaft was of wood. B. 224; A. 415; H. 473, 2. **43. animus**: 'courage.'

44. corpora: *corpora sociorum*. **45. supra**: adv. The dragon was lying upon the bodies of the dead Phoenicians. **corporis**: B. 203, 1; A. 345; H. 440, 3. **46. Tristia, sanguineā**: see N. to p. 53, l. 22. **49. magnum**: 'great (as it was).' **50. Illĭus**: *illĭus molaris*. **cum**: prep. **51. Moenia forent**: why subj.?

Page 110. 52. Loricae modo: = 'as with a coat of mail.' How lit.?

54. duritiā vicit eādem: (*serpens*) *non vicit eādem duritiā* (*pellis*). **55. medio lentae spinae curvamine**: = 'at the middle coil of his flexible back.' **56. ferrum**: 'point,' as also in l. 60. **59. Id**: *hastile*; the dragon broke off the shaft of the pike, leaving the head in the wound. **63. Impete**: for *īmpĕtū*, which would not stand in the verse.

65. spolio leonis: i. e. *pelle leonis* (l. 41), which Cadmus uses as a shield. **67. Cuspide**: = *lancea* of l. 42; the 'pike' (*iaculum*) had already been hurled. **praetenta**: force of *prae-*? **ille**: *serpens*. **68. ferro, acumine**: of the spear, which Cadmus held against the dragon's neck (l. 72) to stop his advance. **72. dabat retro**: 'kept withdrawing,' 'kept moving backward.' **plagam sedere**: = 'the blow from settling.' **73. longius ire**: sc. *eam*, 'it to penetrate farther.' **74. in gutture**: with *coniectum*. **75. pressit**: 'pressed

home.' **retro eunti**: sc. *serpenti*. **76. pariter cum robore**: the point of the spear went through the dragon's neck into the tree.

79. Pallas: the special patroness of heroes. **motae supponere terrae**: = 'to stir the ground and place under (the surface).'

Page 111. **81. presso aratro**: = 'by sinking a plow' into the earth. **82. humi**: B. 232, 2; A. 427, *a*; H. 484, 2. **iussos**: 'as bidden.' **mortalia**: 'of men.'

83. maius: see N. to p. 53, l. 29. **84. acies**: 'point.' **85. picto**: 'gay-colored.' **88. festis**: theatrical performances were given on holidays, in connection with religious celebrations. **89. signa**: 'figures' on the curtain. The roller of the stage-curtain was set in the front of the stage; not, as to-day, above it. At the beginning of a play the curtain was let down; and when drawn up, being unrolled from the bottom, first the heads of the figures painted on it would appear, then the other parts.

90. placido tenore: 'with steady motion.' **91. Tota**: i. e. *signa*. **imo in margine**: = 'at the lower edge,' 'at the very bottom' of the curtain.

93. cape: sc. *arma*. **94. civilibus**: here for *fraternis*, or *fratrum*. **95. rigido**: with *ense*. **96. ferit**: supply a subject from *unus*, l. 93. **iaculo eminus**: '(struck) by a pike (hurled) from a distance.' **97. dederat**: sc. *illum*, referring to the one who had spoken. **longius**: = *diutius*. **98. auras**: for *animam*. The description suggests the lines in Campbell's "O'Connor's Child":—

> "Another's sword has laid him low,
> Another's and another's;
> And every hand that dealt the blow,
> Ah me! it was a brother's!"

99. Exemplo pari: 'in like manner.' **100. Marte**: = *bello*, the god of war being put for war itself. **102. matrem**: Earth, from whom they had sprung. Cf. N. to p. 93, l. 229. **103. Quinque**: '(only) five'; abl. abs. **Echion**: = 'Viper-man.' The other four, according to Apollodorus (Bibliotheca, III. IV. 1), were *Oudaios*, 'Earthly-man'; *Chthonios*, 'Earth-man'; *Hyperēnor*, 'Haughty-man'; and *Pelōr*, 'Monster.'

104. sua: *arma*. **humo**: = *in humo*, for *humi*. Cf. l. 82, and N. **105. fidem**: 'assurance.' **106. Hos operis comites**: 'these (five) as helpers in his work' of building the city Thebes. **Sidonius hospes**: Cadmus. Why so designated? **107. Phoebeïs**: trans. as if *Phoebi*. See lines 4–7.

Page 112. 109. Exsilio: '(though) in exile.' **ultima dies**: i. e. *ultima dies vitae*. **110. dici . . . debet**: *et nemo debet dici beatus ante obitum supremaque funera* ('and the last rites of burial'). The poet hints at the misfortunes which clouded the last days of Cadmus and Harmonia (cf. N. to l. 1), which he narrates after this selection. The thought was perhaps suggested by Solon's warning to the proud Croesus, who had asked him about happiness (Herodotus, I. xxxii.): 'Croesus, do you ask me about human affairs — me, who know that the divinity is always jealous and fond of troubling? For in the course of a long time men may see many things that they would not like to see, and experience many things that they would not like to suffer. . . . We must look to the end of everything to see how it will turn out; for in the case of many, the deity, after having granted them a happy estate, hath upturned them root and branch.'

8. METAMORPHOSES, III. 597–691.

"The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours."

WHITTIER: Overruled.

1. petens Delon: i. e. on the way to Delos. Acoetes is speaking in the presence of Pentheus, who was the successor of Cadmus, it is said, in the government of Thebes, being the son of Echion (see p. 111, l. 103) and Cadmus's daughter, Agave. One day Bacchus in his wanderings came to Thebes, and amid wild enthusiasm began to teach the people how to celebrate his sacred rites. Pentheus, enraged at the innovation, gave orders that the leader in the new orgies should be brought before him. Bacchus could not be found, but Acoetes, one of his companions, was made captive and led into the king's presence. Pentheus intimated to Acoetes that he must die, as a

warning to others; but asked him to tell, before being put to death, why he followed in the train of Bacchus. Acoetes without trepidation related the story of his humble birth and seafaring life; finally how he shipped as steersman with a crew that tried to make a slave of Bacchus (as described in the text) and were changed into dolphins, he alone being safe; and how he resolved ever after to devote himself to the service of the god. This tale of the might of Bacchus did not move the king, who bade his attendants to slay Acoetes with the most cruel tortures. But as these were preparing, the prison doors flew open, the manacles of their own accord dropped from Acoetes's hands, and he went forth free to join his band. Soon after this, Pentheus concealed himself on Mt. Cithaeron in order to witness the sacred rites, and was espied by a band of women frenzied with the Bacchic worship. Thinking him a wild beast, they attacked him, his own mother leading them on; and tore him limb from limb. The story of Bacchus and the mariners forms the theme of one of the finest of the Homeric hymns. It is also illustrated on a curious ancient vase at Berlin, and in the frieze of the celebrated choregic monument of Lysicrates, at Athens. (A reproduction of the vase-painting, with a graceful translation of the Homeric hymn by Andrew Lang, may be found in the "Magazine of Art" for August, 1886.)

Ciae telluris: the island Ceos, one of the Cyclades, situated a few miles east of the southeast corner of Attica.

2. Applicor: = 'I direct my course,' i. e. the course of the ship, Acoetes being steersman. **dextris remis**: with the oars on the right side of the ship. **adducor litora**: = 'I make the shore;' *litora* is governed by *ad-*, and the verb is used reflexively. B. 256, 1; A. 156, *a*; H. 517.

3. Doque leves saltus immittor: 'with a few light leaps I reach.' How lit.? **5. exsurgo**: from slumber. **inferre**: 'that (my men) bring.' **6. ad undas**: to a spring, where they would find fresh water. **7. Ipse . . . Prospicio**: i. e. *Ipse speculor ab alto colle, quid ventus mihi polliceatur.*

9. Adsumus en: 'See, here we are!' **10. Ut putat, praedam nactus**: 'in the belief that he has secured booty.' How lit.? In other accounts the mariners are represented as pirates. The capture or stealing of men in order to sell them

into slavery was a common practice in ancient piracy. **11. Virgineā formā**: in works of art Bacchus was often represented with graceful figure and delicate features. See Baumeister's "Denkmäler des Klassischen Altertums," vol. i., pp. 430–446. **13. sequi**: = *sequi posse.* **15. numen**, etc.: cf. n. to p. 87, l. 56. **17. faveas**: sc. *nobis.* **18. His**: the sailors who had taken the god captive; spoken with a gesture.

mitte precari: = *desine precari;* 'Quit praying for us.' **19. quo**: = *quam qui:* sc. *erat.* **conscendere**: B. 333; A. 461; H. 608, 4. **20. prenso rudente**: 'having caught hold of a rope.' **21. Hoc**: 'this' utterance; sc. *probat.* **prorae tutela**: = *proreta*, 'the under-pilot'; an officer stationed at the prow, having charge of the tackle, and ranking in authority next to the steersman.

Page 113. 22. requiemque modumque: 'pause and rate' of motion. Epopeus kept time for the rowers 'with his voice.' On Roman vessels speed was regulated by the tick of a hammer. A graphic imaginary description of the Roman galley and galley-life is given in Wallace's "Ben-Hur," Book III. **23. remis**: for *remigibus*, by metonymy. **24. omnes alii**: sc. *probant.*

25. sacro ponderē: of the god, being forcibly brought on board. **pinum**: for *navem;* cf. p. 82, l. 7. **26. pars hic mihi maxima iuris**: 'I have here the chief authority,' as largest owner in the ship and as steersman. **29. Exsilium**: in apposition with, and explaining, *poenam.* **caede**: 'murder.' **30. mihi — guttura**: trans. 'my throat.' B. 188, 1, N.; A. 377; H. 425, 4, N. **resto**: = *resisto.* **iuvenali**: i. e. strong. **31. excussum misisset**: sc. *me;* 'he would have knocked me out (of the ship) and hurled me.' **si non**: in prose, *nisi.*

33. turba: *nautarum.* **34. fuerat**: i. e. he whom they had found; trans. as if *erat.* **solutus Sit**: B. 307, 1; A. 524; H. 584. **35. aque**: *et ab.* **36. Quis clamor**: 'what uproar (is this)?' **Quā ope**: trans. as if *cuius ope.* **dicite**: sc. *mihi.*

38. quos . . . velis: *ede eos portus* (i. e. *eum portum*) *quos contingere velis.* **39. sistēre**: fut. **40. Naxon**: B. 182, 1, *a*; A. 427, 2; H. 419, 2. As the wine of Naxos was of unusual excellence, the worship of Bacchus flourished there. **41. domus**: *not* 'house.'

42. fallaces: *fallaces* (*nautae*). **43. Sic fore**: 'that it shall be thus,' as Bacchus desires. **me**: as steersman. **dare vela**: i. e. *ventis*, the phrase meaning simply to embark. Cf. N. to p. 84, l. 44. **carinae**: for *navi*; 'painted' perhaps in stripes, the word *pictae* implying more than one color. **44. Dexterā**: as one sails from Ceos eastward, Delos lies on the left, Naxos 'on the right.' **Dextrā lintea danti**: i. e. steering to the right.

Page 114. 46. Laevam pete: i. e. *laevam partem pete*, = 'steer to the left,' towards Delos (see l. 1). **nutu**: toward the left. **48. Obstipui**: i. e. at the duplicity of the sailors, who could thus promise one thing and do another. **moderamina**: pl. because in ancient ships the steering was done by means of two large paddles, let down into the water one on each side of the stern. The rudder did not come into use till the thirteenth century. **49. ministerio scelerisque artisque**: 'from abetting the crime by my skill' as steersman. How lit.?

50. agmen: i. e. *turba* (l. 33). **51. scilicet**: ironical. **52. subit**: to the steersman's place. **53. diversa**: = 'the opposite direction,' towards Delos. **relictā**: i. e. having abandoned (the course toward) Naxos.

54. illudens: 'in mockery,' knowing his own power. **modo denique**: = 'then for the first time.' **55. Senserit**: B. 307, 1; A. 524; H. 584. **aduncā**: see N. to *curvae*, p. 90, l. 134. **56. flenti**: '(one) weeping.' **haec litora**: of Delos, perhaps already in sight; the thought is, 'these are not the shores which you promised.' **57. mihi**: = *a me*. **58. vestra**: we should say, 'of yours.' **59. iuvenes**: '(being) youths,' i. e. strong; in contrast with *puerum*, 'a (weak) lad.'

60. flebam: trans. by progressive plup. B. 260, 4; A. 471, *b*; H. 535, 1. **62. Per . . . fide**: *Nunc adiuro tibi* (*Penthei*) *per deum* (*Bacchum*) *ipsum — nec enim est* ('for there is not') *deus praesentior illo — me tibi referre tam vera quam sunt maiora fide veri* ('things as true as they are beyond belief as truth'). **64. Stetit**: 'stood still.' **65. teneret**: sc. *eam* (*navem*).

66. verbere: 'movement.' **67. deducunt**: 'unfurl.' On ancient vessels the sails were unfurled from above; now they are drawn up from the yards. **geminā ope**: *ope et remorum et velorum*. **68. hederae**: sacred to Bacchus. See N. to p. 83, l. 18. **69. distinguunt**: 'adorn.'

70. frontem: why acc.? **71. Pampineis velatam frondibus hastam**: the *thyrsus*, a pole carried by Bacchus and his worshippers, wrapped at the head with leaves of the vine or of ivy gathered into the shape of a cone. It is called a spear, because it was said that Bacchus turned the *thyrsi* into effective weapons by placing an iron point in the midst of the leaves.

72. Quem: B. 144, 3; A. 435; H. 676, 1. **simulacra inania**: the tigers and panthers, as well as the lynxes were 'phantom forms,' conjured up to terrify the sailors. These animals were sacred to Bacchus, and were sometimes represented as drawing his chariot.

Page 115. 74. Exsiluere: *ex-*, 'out' of the ship into the sea. **viri**: not all at once; see lines 80, 83. **76. expresso spinae curvamine**: = 'with the curve of his back arching outwards,' as he became a dolphin. **77. Incipit**: sc. *dicere*. **miracula**: 'wonderful form.' **78. loquenti**: sc. *ei* (why dat.?); trans. with *erat*, 'as he spoke he began to have.' **79. trahebat**: 'was taking on.' Our poet has forgotten that the dolphin has no scales.

81. In . . . vidit: i. e. *vidit suas manus reflecti in breve spatium*.

84. trunco: 'deprived of limbs.' **85. falcata**: see N. to *recurvo*, p. 53, l. 29. **87. multā aspergine rorant**: = 'they splash the water in a shower of drops.' **89. In chori speciem**: = 'like a throng of dancers.'

91. De modo viginti: sc. *viris*. Cf. p. 91, l. 161, and N. **92. solus**: the only one not transformed into a dolphin. **Pavidum**: sc. *me*. **93. meum**: in our idiom, 'master of myself.' **94. Diam tene**: *tene cursum* (*ad*) *Naxon*. See l. 40 and N. **95. sacris**: 'sacred rites.'

9. METAMORPHOSES, IV. 55–165.

"Here may ye seen, what lover so he be,
A woman dar and kan as wel as he."
CHAUCER: Legende of Goode Women.

Page 116. 1. Pyramus: the tale of Pyramus and Thisbe apparently ot oriental origin, is given in full by no ancient writer except Ovid. In English literature it has a more promi-

nent place. It is told at length by Chaucer, who follows our poet closely, in the "Legende of Goode Women"; and it is set forth by Shakspeare in "Midsummer Night's Dream," as

> "A tedious brief scene of young Pyramus
> And his love Thisbe: very tragical mirth."

Ovid's narration is alluded to not infrequently by other English writers, and has been parodied in recent times by the humorous poet J. G. Saxe.

2. Altera praelata puellis: i. e. *venustate* or *pulchritudine*; the expression being varied for *Altera pulcherrima* (or *formosissima*) *puellarum*. **3. altam — urbem**: Babylon, whose 'lofty' walls of brick were famous. Herodotus reported them as about 335 feet in height. **5. gradus**: sc. *amoris*.

6. Taedae iure: = 'in lawful wedlock.' Cf. N. to p. 61, l. 26. **coissent**: why subj.? **7. vetuere**: sc. *illud*. **patres**: in ancient times questions of marriage, together with matters of dowry, were commonly settled by the father. **Quod**: the antecedent is the clause *Ex . . . ambo*. **8. Ex aequo**: trans. by an adv. **9. Conscius omnis abest**: there is no need of a go-between. **10. Quo magis — magis**: for *quo magis — eo magis*, 'the more — the more.' B. 223; A. 414, *a*; H. 479.

11. Fissus erat . . . utrique: *Paries communis utrique domui fissus erat tenui rimā, quam duxerat* (freely, 'which had run through it') *olim, cum fieret* (= *cum strueretur*). **13. nulli**: = *a nullo*. **14. primi vidistis**: cf. N. to p. 51, l. 5. **15. vocis fecistis iter**: *fecistis id* (*vitium*) *iter vocis*. B. 177, 1; A. 393; H. 410, 1.

18. In . . . oris: = 'and each had caught the other's eager breath.' **20. Quantum erat**: 'how small a thing it would be.' B. 304, 3; A. 522, *a*; H. 525, 2. **toto corpore iungi**: i. e. 'to be wholly with each other.' **21. hoc si nimium**: *si hoc nimium esset*. **vel**: sc. *ut*, 'that only.' **pateres**: i. e. wide enough. **22. debere**: in trans. supply *hoc* as obj., referring to the following clause.

24. diversā sede: = 'being in different places.' **25. Sub noctem**: 'at nightfall.' **parti . . . contra**: *dedere oscula quisque suae parti* ('to his own side' of the wall), *non pervenientia contra* ('which did not go through to the opposite side').

Page 117. 27. nocturnos ignes: *stellas.* **29. coiere**: trans. with 'when.' Cf. p. 96, l. 32, and N. **30. Multa questi**: 'having uttered many complaints.' B. 176, 2, *b*; A. 390, *c*; H. 409, 1. **33. Neve . . . Nini**: *et ut, ne eis spatiantibus in lato arvo errandum sit* ('that they need not wander at random'), *conveniant ad busta Nini.* **34. busta**: for *bustum.* It was said that Semiramis built in honor of Ninus an immense burial mound, some distance from Babylon (Diodorus Siculus, II. VII. 1, 2).

37. placent: *eis.* **lux**: i. e. 'daylight.' **39. Callida**: 'slyly.' B. 239; A. 290; H. 497. **40. suos**: her family. **adoperta**: with a veil, designated by *velamina* (l. 47), *amictus* (l. 50), *vestem* (l. 53). **vultum**: cf. p. 89, l. 101, and N. **41. dictā**: 'appointed.' **42. faciebat**: sc. *eam.* **Venit . . . rictus**: *ecce, leaena venit, oblita* (not *oblīta*) *rictus spumantes recenti caede* (= *sanguine*) *boum.* **44. Despositura**: 'in order to,' etc. B. 337, 4; A. 499, 2; H. 638, 3.

45. ad: in our idiom 'by.' **47. fugit**: here *fŭgit*, but in l. 46 *fūgit.* Why? **velamina**: cf. N. to *lumina*, p. 79, l. 10. **49. fonte sine ipsā**: 'by the spring, without (Thisbe) herself.'

Page 118. 56. nocens est: 'is the guilty (one).' **miseranda**: cf. p. 92, l. 195, and N. **57. qui iussi venires**: sc. *ut*, 'who bade you come.' A. 316, *a.* **58. prior**; used instead of *primus*, because only two persons are referred to. **Nostrum**: = *meum.* **60. O quicumque — leones**: 'O all ye lions that.' Cf. p. 89, l. 99, and N. **61. timidi est**: 'it is the part of a coward.' B. 198, 3; A. 343, *b*; H. 439. **optare necem**: i. e. not to have the courage, when wishing for death, to take one's own life. Suicide was encouraged by the Stoics.

62. pactae arboris: cf. *dictā sub arbore*, l. 41. **63. notae**: with *vesti.* **65. Quo . . . ferrum**: *et ferrum, quo accinctus erat, demisit in ilia.* **66. traxit**: sc. *id.*

67. humo: see N. to p. 111, l. 104. **70. ictibus**: 'with jets' of water. **71. Arborei**: = *arboris.* See l. 35.

76. Quanta . . . gestit: *gestit narrare* (*suo amanti*), *quanta pericula vitaverit.* **77. visā in arbore**: = 'in the tree as she looked at it.' How lit.? **78. facit**: sc. *eam.* **pomi**: 'of the fruit'; for *mororum.* **an**: trans. 'whether'; in full, *utrum haec sit arbor pacta, an non.*

Page 119. 79. videt: by the light of the moon; see l. 45. **80. retro pedem tulit**: 'she stepped back.' **ora**: 'face.' **81. instar**: why not acc.? Trans. 'like.' B. 198, 2; A. 359, *b*; H. 446, 4. **82. summum stringitur**: 'its surface is ruffled.' **83. suos amores**: for *suum amantem*. So often in English "love" is similarly used, as in Spenser's "Epithalamion": —

> "Open the temple gates unto my love!
> Open them wide that she may enter in."

84. indignos: i. e. which deserved not such treatment. **claro plangore**: 'with clear-ringing shriek.' **85. comas**: why acc.? **86. cruori**: B. 358, 3; H. 427. **87. figens**: 'pressing.' **88. mihi**: B. 188, 2, *d*; A. 368, *a*; H. 428, 2. **89. tua**: emphatic, 'your own.' **90. iacentes**: 'drooping.'

91. Ad nomen Thisbes: Pyramus, so near death, responds not to the mention of his own name, but to that of Thisbe's. **92. visā illā**: trans. 'having seen her.' **93. Quae**: 'and she.' Cf. p. 80, l. 24, and N. **94. ebur**: 'ivory (scabbard).' **95. et mihi**: = *mihi etiam*; with *Est*, 'I too have.' **in unum Hoc**: 'for this one deed.' **96. hic**: *amor*. **97. exstinctum**: sc. *te*. **98. Qui . . . revelli**: i. e. *et tu, qui heu! morte solā a me revelli poteras, nec* (= 'not even') *morte poteris a me revelli*.

100. Hoc: acc. B. 178, 2; A. 396, *b*, N.; H. 411, 1. Trans. 'Let this request be made of you.' **amborum verbis**: we should say, 'in the name of both' of us. **101. meus**: voc. though the form is nom.; 'mine and his.' B. 171, 1; H. 402, 2. **parentes**: = *patres*; see l. 7 and N. **102. Ut . . . eodem**: i. e. *ut non invideatis* (= 'that ye willingly grant') *eos, quos certus amor iunxit, quos novissima hora vitae iunxit, componi* ('be laid at rest') *in eodem tumulo*. **104. tu, quae arbor**: *tu, O arbor, quae*. **105. duorum**: sc. *corpora*.

Page 120. 106. Signa: 'marks.' **109. caede**: i. e. *Pyrami*. **111. color ater**: the fruit of the common European mulberry is of a purplish-black color, yielding a dark red juice. The Chinese mulberry, now grown in some parts of America for the nurture of silk-worms, bears a fruit almost white in color; that of the native American variety is deep red.

112. rogis: dat.; with *quod superest* = *id quod e rogis reliquum est*. See N. to p. 60, l. 2.

10. METAMORPHOSES, IV. 432–462.

"That mysterious realm, where each shall take
His chamber in the silent halls of death."
BRYANT: Thanatopsis.

1. via: to the Underworld. Juno (Hera), having become angry at Athamas, son of Aeolus, and Ino, goes down to the Underworld in order to request the Furies to torture them. The Furies obey, driving Athamas and Ino mad. **funestā taxo:** the yew-tree was associated with death and the Underworld because of its poisonous berries.

2. silentia: see N. to p. 92, l. 185. **3. umbrae recentes:** as *novi manes* below, shades of those who had recently died. **4. illāc:** i. e. over the Styx, across which Charon was said to convey the dead. See pp. 35, 47. **functa sepulchris:** cf. N. to p. 61, l. 31. Those who had not had proper rites of burial, it was said, must wander a hundred years on the banks of the Styx before they would be carried across.

5. novi . . . Ditis: *et novi manes ignorant, quā sit iter, quā id (iter) ducat ad Stygiam urbem; ubi sit fera regia nigri Ditis.* **6. Stygiam urbem:** mention is often made of the gates of Hades and of the palace of Pluto; but the 'city' of the Underworld appears to be an invention of our poet. **7. nigri:** see N. to *atris*, p. 61, l. 27.

9. Ut . . . terra: *ut fretum (= mare) accipit flumina de totā terrā.* **10. ulli populo:** 'any (number of) people.' **11. Exiguus:** '(too) small.'

13. celebrant: why not sing.? **imi:** i. e. of the Underworld. **14. antiquae vitae:** 'of their former life.' See N. to p. 56, l. 58.

15. Sustinet: 'takes it upon herself.' See N. to l. 1. **16. Tantum . . dabat:** Juno's anger made her forgetful of the dignity of her position as queen of heaven, which should have prevented her from entering the Underworld.

Page 121. 17. Quo simul: cf. p. 95, l. 5, and N. **18. Ingemuit:** 'creaked.' **19. sorores Nocte genitas:** the Furies, who according to Aeschylus were daughters of Night (*Nyx*). **20. numen:** appropriately used of the Furies taken together, because, though more than one in number, they were repre-

sented as acting always with a single purpose. **21. Carceris**: Tartarus, the part of the Underworld where the most wicked are punished. See Vergil's Aeneid, Book VI., 578–627. **adamante**: i. e. *seris firmissimis.*

23. Quam simul: trans. as if *et simul ac eam.* **24. sedes Scelerata vocatur**: '(the place) is called the home of wickedness,' because sins are there punished. **25. Tityos**: see Vocab. **lanianda**: i. e. *a vulture.* **26. Tibi**: = *a te.* **27. arbor**: i. e. *in quā sunt fructus dulcissimi.* **28. urges**: up the hill. **ruiturum**: 'doomed to rush down again.' So Longfellow ("The Masque of Pandora"):—

"With useless endeavor,
Forever, forever,
Is Sisyphus rolling
His stone up the mountain!

Immersed in the fountain,
Tantalus tastes not
The water that wastes not!

Through ages increasing
The pangs that afflict him,
With motion unceasing
The wheel of Ixion
Shall torture its victim!"

29. Volvitur: upon a wheel. **se sequitur fugitque**: as the wheel goes round. **30. suis patruelibus**: sc. *letis*, 'by the death of their cousins.' **31. Adsiduae**: trans. as adv. **repetunt**: *re-*, 'again.' **Belides**: the Danaids (*Danaides*), called by Ovid Belides, from their grandfather Belus, were the fifty daughters of Danaus, son of Belus. They were sought in marriage, the story ran, by the fifty sons of Aegyptus, Danaus's brother. Danaus, having left his native land Phoenicia, became king of Argos, whither he was followed by the eager suitors. Having received information from an oracle that they were plotting against him, he gave them his daughters indeed, but provided each of the maids with a sword, and instructed them to slay their husbands while sleeping. All save one obeyed, and were punished in the Underworld by being obliged to collect water for ever in vessels full of holes.

11. METAMORPHOSES, IV. 614 *et seq.*

"Lo, in such way Medusa's head was tried!"
MORRIS: The Doom of King Acrisius.

Page 122. 1. Viperei spolium monstri: the head of Medusa, also referred to as *Gorgonei capitis*, l. 4.

2. Perseus: Phorcus and Ceto (*Phorkos* and *Kētō*), divinities of the sea, had three daughters, Sthenō, Euryalē, and Medūsa, who were together known as the Gorgons (*Gorgones*), or Phorcides. Of these the first two were endowed with immortality; but Medusa was mortal, being a most beautiful maiden with fair long hair. One day she committed a sin in a temple consecrated to Minerva, and the angry goddess transformed her flowing locks into writhing serpents, which were so horrible to look on that any one who might see them was at once turned to stone. Perseus and his mother Danaē, cast forth from Argos, were living at the court of Polydectes, ruler of the island Seriphus. He for certain reasons wished to get the youth out of the way; so he bade Perseus go fetch him the head of Medusa, thinking that from such a quest no one could come back alive. As the young hero was pondering in what way he might carry out his commission, Minerva appeared to him with encouraging words, and gave him a shield burnished like a mirror, in which he might see the reflection of the Medusa without himself being turned to stone. Mercury (Hermes) also furnished him a scimitar, or falchion (Harpē; see cut on p. 253), which never failed in its stroke, while the nymphs provided him with winged sandals that would carry him through the air; with a wallet, or enchanted sack, in which the Medusa's head, when taken, could be carried; and with the cap of Pluto, the putting on of which made the wearer invisible. Thus armed, Perseus went to the far west where the Gorgons dwelt. There he slew Medusa, put her head in the wallet, and set out for home through the air. On his way he made use of the monster's head in turning Atlas, who had refused him hospitality, into a mountain (lines 1–42), and set the maid Andromeda free (lines 43–128). Having done many other wonderful deeds Perseus finally gave back the winged sandals, cap, and scimitar, and presented the Medusa's head to Minerva, who

placed it on her shield. The story of Perseus is well told in prose by Kingsley in his "Greek Heroes," and in verse by William Morris in the "Earthly Paradise," under the title "The Doom of King Acrisius." **alis**: *talaribus*, the winged sandals.

3. Libycas harenas: Perseus went across Africa on his way home from the far west. **victor**: over Medusa. **5. animavit in**: = 'endowed with life and changed into.' Thus our poet accounts for the number and deadly poison of the serpents in Africa. **6. infesta**: 'made unsafe.'

10. Evocet: B. 293, III., 2; A. 553; H. 603, II., 2. **diurnos**: 'of day.' Cf. N. to p. 96, l. 32.

11. hominum: dep. on *cunctos;* a partitive genitive in form, but not in sense. A. 216, *b*; H. 442, 3. Trans. as if *hominum*. **12. Iapetionides**: scanned *Ĭăpĕtīŏnĭdēs*. Why is Atlas so named? See Vocab. **Ultima**: on the west. The northwestern part of Africa is meant, a region about which the Greeks and Romans had very indefinite notions. **13. Rege sub hoc**: 'under him as king.' **pontus qui . . . excipit axes**. See p. 97, lines 53–54, and N.

15. greges: of sheep. **illi**: force of the dat.? **16. vicinia**: trans. as if *vicini*. Cf. p. 106, l. 5, and N. The meaning is that the sway of Atlas was limited in no direction by the presence of neighboring peoples. **18. Ex auro**: i. e. *aureos, aurea*. **poma**: i. e. *Hesperidum;* the three golden apples which had been given to Hera, at the time of her marriage to Zeus, by Gē. They were said to be guarded in a beautiful garden, in the far west, by fair maidens called the Hesperides. According to one form of the myth the Hesperides were daughters of Atlas, and called Atlantides. In protecting the apples they were helped by the dragon Ladon (see N. to p. 99, l. 123), who was slain by Hercules, the fate-appointed plucker of the golden fruit. Cf. p. 40. The whole story is gracefully set forth in Morris's "Earthly Paradise," under the title "The Apples of the Hesperides."

20. generis auctor: = 'father.' **21. rerum**: for *rerum gestarum*, 'deeds.' **nostras**: *meas res* (*gestas*). **22. Hospitium**: cf. N. to p. 84, l. 56. **ille**: Atlas. **23. Sortis, sortem**: cf. p. 93, l. 217, and N. **Themis Parnasia**: Themis, when giving oracles at Delphi. See p. 91, l. 157, and N. **24. quo**: *quo* (*tempore*). **tua Arbor**: the tree on which

were the golden apples; called *tua*, because in the territory ruled by Atlas. **25. hunc praedae titulum**: i. e. the fame to be won by taking the apples as booty. **Iove natus**: trans. 'a son of Jupiter'; refers to Hercules.

Page 123. 26. Id: the fulfilment of the prophecy. **27. draconi**: Ladon. See N. to l. 18. **29. Huic**: *Persei.* **ne . . . rerum**: i. e. *ne gloria tuarum rerum* (*gestarum*) *tibi longe absit* ('be far from thee' = 'be of no avail,' a threat of violence). **32. Cunctantem**: sc. *eum*.

33. inferior: sc. *Perseus*. **34. At quoniam**: 'Well, since,' etc. **parvi**: 'of small account.' B. 203, 3; A. 417; H. 448, 1. **35. Medusae**: dep. on *ora*. **36. retro versus**: that he himself might not behold the Medusa's face and be turned to stone. **protulit**: from the wallet in which it was carried. See N. to l. 2. **37. Quantus erat**: 'Great as he was.' **factus**: sc. what? **40. Ossa lapis fiunt**: the reverse of the process described p. 94, l. 245. **partes in omnes**: 'on all sides.' **41. omne . . . in illo**: cf. p. 33. In another form of the story (cf. Hyginus, Fab. 150) Atlas is said to have led the Titans in their attack upon heaven, and on this account to have been compelled to bear the sky (some say the earth and the sky) upon his shoulders.

"Dan Perseus, borne of heavenly seed
The faire Andromeda from perill freed."
SPENSER: The Ruins of Time.

43. Hippotades: Aeolus (see p. 31), who was said to keep the winds, when not at large, confined in a strong cavern. **44. Admonitor operum**: 'summoner to toil.' **45. Pennis**: = *talaribus* of l. 47. See N. to l. 2. **ille**: Perseus. **46. Parte ab utrāque pedes**: for *utrumque pedem*. **telo unco**: the falchion (Harpē) given him by Hermes. The adj. is explained by the accompanying illustration, from a painting at Pompeii. **48. circum**: adv. **49. Cephēa arva**: Aethiopia, so named from its king, Cepheus.

HARPE, the weapon loaned by Hermes to Perseus.

50. Illic . . . Ammon: *Ammon iniustus* (trans. as adv.) *iusserat immeritam Andromedan illic* (in Aethiopia) *pendere poenas maternae linguae.* Cepheus, king of Aethiopia, and his fair queen Cassiope, had a daughter, Andromeda, of rare beauty. Once Cassiope rashly boasted either that she herself or that her daughter (some say one, some the other) was more beautiful than the Nereids. The slighted goddesses appealed to Poseidon (Neptune) for vengeance. He listened to their petition and sent a devastating flood over Aethiopia, and caused a terrible sea-monster, following in the wake of the flood, to prey upon the land, devouring every living thing that it could reach. Cepheus sent to consult the oracle of Jupiter Ammon in the African desert, inquiring what could be done to appease the wrath of the divinities. Word came back that the plague of the land would cease only if Andromeda were given up to the sea-monster. Forced by the clamors of the people, the sad parents carried out the condition named by the oracle, and chained the girl to a cliff overhanging the sea, where the monster might find her. Just as he was approaching to claim his prey, Perseus appeared and slew him with the unerring blade of Hermes. The hero gave the maid back to her parents, only to receive her himself in marriage and carry her away to Greece to be his queen. Immense bones of a skeleton forty feet in length, supposed to be those of the sea-monster slain by Perseus, were dug up near Joppa in Judaea (where the scene of the rescue, in one form of the myth, is laid), and carried to Rome in the first century B. C., where they were shown as a wonder by M. Scaurus (Pliny, Naturalis Historia, IX. v. 11). The sacrifice and rescue of Andromeda form the theme of Kingsley's poem, "Andromeda."

Page 124. 52. Quam simul — Vidit: = *et simul ac — eam vidit.* **bracchia**: why acc.? **53. nisi quod**: 'except that.' **55. Marmoreum . . . opus**: = *arbitratus esset illam fuisse signum marmoreum.* **inscius**: without knowing who the maid was. **ignes**: *ignes amoris.*

58. stetit: on the earth, near Andromeda. **digna**: sc. *tu*, voc. **59. requirenti**: sc. *mihi.* **tuum**: sc. *nomen.*

63. quod potuit: = 'the only thing she could do.' **64. Saepius . . . Indicat**: i. e. *ne videretur nolle fateri sua* (emphatic, 'her own') *delicta, illo* (*Persei*) *saepius instanti* ('insisting,'

'urgent') *indicat suum nomen et nomen suae terrae, et quanta fuerit fiducia pulchritudinis matris.* See N. to l. 50. **67. nondum memoratis omnibus**: = 'before the whole had been told.' **68. ponto Imminet**: 'hangs over the deep' with uplifted head and breast. Kingsley ("Andromeda") thus describes the monster's approach: —

> "Onward it came from the southward, as bulky and black as a galley,
> Lazily coasting along, as the fish fled leaping before it;
> Lazily breasting the ripple, and watching by sandbar and headland,
> Listening for laughter of maidens at bleaching, or song of the fishers,
> Children at play on the pebbles, or cattle that pawed on the sandhills.
> Rolling and dripping it came."

70. Genitor: Cepheus. **71. iustius illa**: 'she (Cassiope) with better reason' (i. e. sad). Why? **72. auxilium**: sc. *ferunt*. **73. vincto**: to the cliff. **74. hospes**: Perseus. **Lacrimarum**: you may have time enough for weeping hereafter; but for the work of rescue, "'twere well it were done quickly." **76. peterem**: in marriage. **77. ausus**: = 'one who has dared.' **78. gener**: '(as) son-in-law.'

Page 125. **79. Dotibus**: 'advantages' just mentioned, descent from Jupiter and power of flight. **et**: 'also.' **faveant**: B. 310, II.; A. 528; H. 587. **80. Ut . . . paciscor**: *paciscor ut, servata* ('if saved') *meā virtute, illa sit mea;* spoken to the parents.

81. Accipiunt: the subject is *parentes*. **legem**: 'condition.' **82. super**: here adv. **dotale**: 'as dowry.' The giving of a dower with the bride in ancient times was universal.

83. velut . . . lacertis: *velut navis concita* (= 'in rapid motion'), *acta sudantibus lacertis iuvenum, sulcat aquas praefixo rostro.* **85. Sic . . . scopulis**: = *Sic fera dimovit undas impulsu pectoris, et aberat scopulis* (where Andromeda and Perseus were) *tantum*, etc. **86. torto**: 'whirled' through the air. **87. plumbo**: leaden bullets were used as sling-shots. **caeli**: partitive gen. dep. on *quantum* (with *tantum*, 'as much space as'); but trans. with *medii* as if *in medio caelo.* **88. iuvenis**: Perseus. **89. in aequore summo**: 'on the surface of the sea.'

91. Iovis praepes: the eagle, sacred to Jupiter. **92. Phoebo**: = *Soli;* the snake is sunning itself. **93. Occupat aver-**

sum: 'seizes from behind.' **retorqueat**: force of *re-*? **95. inane**: poetic for *aëra*. **96. pressit**: the subject is *Inachides*, i. e. Perseus. Why so called? **frementis**: sc. *illius*; trans. 'of the roaring monster.' **97. curvo tenus hamo**: 'as far as the curved hook,' *not* 'as far as the hilt.' See illustration on p. 253. **98. laesa**: sc. *fera*. **99. subdit, Versat**: sc. *se*.

102. patent: = 'they lie exposed.' **104. falcato ense**: see l. 46 and N. **105. puniceo**: with *sanguine*. **106. pennae**: see N. to l. 45.

Page 126. 107. Nec: = *et non*. **bibulis talaribus**: Perseus feared that his light winged sandals might become drenched and unserviceable if he should fly too near the bleeding monster. **109. exstat, operitur**: the rock rises above the water when it is calm, but is covered when there is a storm. **110. prima**: with *iuga*, in the sense of 'projecting points.' **111. repetita**: 'assailed again and again.'

112. cum plausu clamor: = *plausus et clamor*; hence with *implevere*, for *implevit*. B. 254, 4; A. 317, N.; H. 389, 4. **113. Gaudent . . . pater**: i. e. *Cassiope et pater Cepheus gaudent et salutant Persea generum* ('as son-in-law'), *et fatentur eum esse auxilium servatoremque suae domus*.

118. Laevum, dextrum: sc. *focum*. **Mercurio**: an altar was erected to Mercury, because the monster was slain with the weapon furnished by him. **bellica virgo**: Minerva, to whom sacrifice was offered because she was the patron of our hero. Her altar was given the place of honor, on the right, because she ranked nearer to Jupiter than Mercury. **119. Ara Iovis**: why would Perseus erect an altar in honor of Jupiter? **120. Alipedi**: = *Mercurio*.

121. et: we should say 'as.' **facti**: the destruction of the sea-monster. **122. Indotata**: Perseus, in a manner worthy of a true man and a hero, rejects the dower promised (l. 82). **rapit**: suggests the Roman custom of the bridegroom seizing the bride and carrying her across the threshold, a part of the marriage ceremony. **taedas**: cf. N. to p. 61, l. 26. **123. Praecutiunt**: at the head of the wedding procession. **ignes**: on the altars. Wedding ceremonies were accompanied by religious rites.

12. METAMORPHOSES, V. 385 *et seq.*

> *"That fair field*
> *Of Enna, where Proserpin gathering flowers,*
> *Herself a fairer flower, by gloomy Dis*
> *Was gathered — which cost Ceres all that pain*
> *To seek her through the world."*
>
> MILTON: Paradise Lost, Book iv.

Page 127. 1. Haud . . . aquae: *Haud procul a moenibus Hennaeis* ('of Henna,' or 'of Enna') *est lacus altae aquae, nomine Pergus.* The city of Henna was situated at the very centre of Sicily, upon the level summit of a high hill. In the region round about were many small lakes, surrounded by woods and by meadows of almost inexhaustible fertility. Flowers bloomed there all the year, in such profusion and with such fragrance, it was said, that in those meadows hounds could not follow a scent. From a very early period Henna was celebrated for the worship of Demeter and Persephone, called by the Romans Ceres and Proserpina (cf. p. 35, and N. to l. 135). The grove and lake (*Pergus*, now *Lago Pergusa*) where Pluto was said to have seized Proserpina, were about five miles south from Henna. In the neighborhood there is a cavern whence, according to local tradition, the king of the Underworld suddenly came forth. The ancient beauty of the region has now in great measure disappeared, owing to the cutting away of the forests. Cf. Freeman, "History of Sicily," vol. i.

2. illo: = *quam ille* (*Pergus*), both Pergus and Caystros being personified. Cf. notes to p. 102, ll. 213–214. Swans are no longer found about the Lago Pergusa. **5. ut velo**: 'as with an awning'; a comparison suggested by the immense awnings stretched over the Roman amphitheatres and theatres on hot days. **Phoebeos**: trans. as if *solis*. **6. Frigora**: 'coolness.' See N. to *lumina*, p. 79, l. 10. **Tyrios**: refers simply to color. Milton has sketched a similar scene ("Paradise Lost," Book iv.):

> "Or the flowery lap
> Of some irriguous valley spread her store,
> Flowers of all hue, and without thorn the rose.
> Another side, umbrageous grots and caves
> Of cool recess . . . Airs, vernal airs,

Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring."

7. Quo luco: 'And in this grove,' about Pergus. **10. aequales**: 'her mates.' **legendo**: sc. *flores*. Why abl.? **11. simul**: here = *eōdem tempore*. **dilecta, rapta**: sc. *est*; *visa*, *dilecta*, *rapta* is perhaps an echo of Caesar's famous *veni*, *vidi*, *vici*. The rapid movement of the verse also well suits the sense. **12. Usque adeo**: 'even to this degree.' **Dea**: Proserpina. **maesto**: with *ore*. See N. to p. 79, l. 10. **13. matrem**, etc.: i. e. she cried "Mother!" **14. ut**: 'as,' 'since.' **summā ab orā**: 'at the upper edge,' letting out the flowers gathered in the 'fold' or 'bosom' (*sinus*) of her gown. **16. simplicitas**: 'innocence.'

18. currus: for *currum*. **nomine quemque vocatos**: Claudianus, who made the carrying off of Proserpina the subject of an epic poem, gives the names of Pluto's horses (De Raptu Proserpinae, i. 282–284) as *Orphnaeus* ('Steed of Darkness'), *Aethon* ('Fiery'), *Nycteus* ('Nighthorse'), and *Alastor* ('Avenger'). **20. obscurā**: see N. to *atris*, p. 61, l. 27.

21. olentia sulpure: 'reeking with sulphur.' Sulphur is mined in great quantities in several parts of Sicily. **22. Stagna Palicorum**: now *Lago de' Palici*. This celebrated pool lies southeast of Henna, about halfway between Henna and Syracuse. It is hardly five hundred feet in circumference when full, and in dry seasons sometimes the water entirely disappears. As recently described by an accurate observer (Baedeker, "Southern Italy and Sicily," p. 299), "Two apertures (*fratres Palici*) in the centre emit carbonic acid gas with such force that the water is forced upwards to a height of two feet, and the whole surface is agitated as if boiling. Birds are suffocated in attempting to fly across the lake, and horses and oxen experience difficulty in breathing as soon as they enter the water." From extreme antiquity the lake was regarded with peculiar veneration. In the earliest times human sacrifices were offered to the divinities of the pool, and for many centuries an oath in the name of the *Dei Palici* was considered especially binding. Tablets on which oaths were written were thrown into the pool as a test of truth. If they swam on the water,

the oaths were considered right. If they sank, they were thought to give evidence of perjury, and it was expected that punishment of the perjurer by blindness or death would immediately follow. See Freeman, "History of Sicily," vol. i., pp. 517–530.

22. ruptā terrā: 'in a cleft in the earth.' **23. bimari**: an epithet not infrequently applied to Corinth, because of its location between the Ionian and the Aegean seas. **24. posuerunt**: i. e. in later times. **moenia**: the city Syracuse,

PLAN OF SYRACUSE AND ITS ENVIRONS.

which was originally a colony from Corinth. It was situated on a promontory and island (Ortygia) 'between harbors of unequal size,' the "Great Harbor" lying west of the island, the "Small Harbor" being on the east side, in a bay where the island comes close to the mainland. See Plan.

Page 128. 25. Est . . . aequor: *Est aequor, medium* ('between') *Cyanes et Pisaeae Arethusae, quod coit inclusum angustis cornibus.* The 'stretch of sea' referred to is the "Great Harbor" of Syracuse. Into this the spring Arethusa, on the island Ortygia, flows from the east; and from the west the spring Cyane empties into it through the Anapus. See Plan. **Cyanes**: B. 204, 4; A. 349, *d*; H. 452, 1.

Pisaeae Arethusae: Arethusa was called 'of Pisa,' 'Pisaean,' from the town Pisa, in Elis. In this region, according to Ovid, the fair nymph Arethusa dwelt. The god of the river Alpheus fell violently in love with her. She tried to resist his advances, but the god pursued her, and as she felt her own strength failing she prayed to Diana (Artemis) for help. The goddess changed her into a spring, and made a way for her waters to flow under the earth from Elis to Ortygia, where they came again to the surface. The waters of the Alpheus, mingling, flowed with them; and it was a current belief in antiquity that a cup or other object thrown into the Alpheus in Elis would come up in the spring Arethusa. In the graceful lines of Shelley ("Arethusa"):

"Down one vale where the morning basks,
Like friends once parted
Grown single-hearted,
They ply their watery tasks.
At sunrise they leap
From their cradles steep
In the cave of the shelving hill;
At noontide they flow
Through the woods below
And the meadows of Asphodel;
And at night they sleep
In the rocking deep
Beneath the Ortygian shore;—
Like spirits that lie
In the azure sky
When they love but live no more."

Arethusa was sometimes addressed and spoken of as a muse of pastoral poetry. So in Milton's "Lycidas" and Horace Smith's "Sicilian Arethusa."

26. angustis cornibus: = 'by points of land lying near each other,' the island of Ortygia and the promontory of Plemmyrium. **27. Hic . . . nymphas**: *Hic* ('In this region') *fuit Cyane, celeberrima inter Sicelidas nymphas, a cuius nomine stagnum* (*Cyane*) *quoque dictum est.*

29. Gurgite . . . inquit: = *et illa in medio stagno exstitit alvo tenus* ('as far as the waist'), *et agnovit deam* (*Proserpinam*). *Et dixit*: "*Non longius ibitis!*" Pluto had brought the maid from Henna as far as the pool Cyane.

31. Roganda: sc. *fuit*; 'she ought to have been asked.' **32. Quod si**: cf. N. to p. 104, l. 251. **33. et**: trans. as if *etiam*. **34. haec**: *haec puella*.

36. Saturnius: Pluto. Why so called? **37. in ima**: 'into the depths' of the pool Cyane. **38. Contortum**: 'struck.' **39. Condidit**: in the earth at the bottom of the pool. According to another form of the myth, the earth opened beside Proserpina while she was gathering flowers, and she was borne underneath immediately.

40. cratere: the basin or pool of the spring Cyane has the shape of a large bowl. Though hardly more than fifty feet across, it is deep in proportion to its diameter. But the water, of remarkable purity, reflects the sky in such a way that, though the bottom of the pool can be more or less clearly seen in all parts, it appears of infinite depth. Hence, without doubt, the origin of the idea that the spring was used as an entrance to the Underworld.

41. raptam . . . sui: 'the carrying away of the goddess,' 'the setting at naught the rights of her spring.' B. 337, 5; A. 497; H. 636, 4. **44. de totā**: sc. *illā*; trans. 'of her form.' **tenuissima quaeque**: 'all the most delicate parts.' **47. Lympha**, etc.: the nymph Cyane becomes a part of her own spring.

48. Interea . . . profundo: = *Interea filia in omnibus terris, in omni profundo* (= *mari*), *a pavidā matre nequiquam quaesita est*. **50. udis capillis**: *udis* because of the dew, or because Aurora rises from the ocean. Cf. N. to p. 51, l. 1.

Page 129. 52. pinus: as torches; or, as some interpret, for *pineas taedas*. Cf. N. to p. 61, l. 26. **55. Solis occasu, solis ortus**: the west, the east.

56. Quas, etc.: *per quas terras, per quas undas*. **dea**: Demeter, Ceres. **57. longa mora est**: see N. to p. 87, l. 50. **Quaerenti defuit orbis**: sc. *illi*; freely, 'No part of the world yet remained for her to search.' How lit.? **58. eundo**: 'in passing.' **61. nec quo loqueretur, habebat**: 'and she had naught with which to speak.'

62. notam . . . undis: i. e. *et ostendit in undis summis* (cf. p. 125, l. 89, and N.) *zonam Persephones, notam parenti, forte delapsam* (= 'which had slipped off') *ibi in sacro gurgite*. **63. sacro**: because of the association of the spring

with a divinity. In ancient times there was a shrine near the pool, where a festival was celebrated each year in honor of Cyane.

65. Quam simul: cf. p. 124, l. 52, and N. **tunc denique**: 'then for the first time.' **raptam**: *filiam raptam esse.* **66. Scisset**: = *scivisset.* B. 307, 1; A. 524; H. 584. **inornatos**: as a sign of mourning. **67. repetita**: freely, 'again and again.' How lit.? **68. Nescit . . . sit**: i. e. *Ceres adhuc nescit, ubi sua filia sit.* **69. vocat**: sc. *eas.* **71. saevā**: with *manu.* Cf. p. 58, Selection 8. **74. Fallere depositum**: 'to betray their trust,' the seed entrusted to them. **vitiata fecit**: = 'spoiled.'

75. terrae: Sicily, whose fertility was proverbial. **77. sol nimius**: as we say, 'too much sun,' for 'too much sunshine.' **78. Sideraquē**: the constellations were thought to have great influence over crops, particularly in determining conditions of heat and of moisture. For *-quē* see N. to p. 86, l. 29. **79. lolium**: see N. to p. 59, l. 19. **80. inexpugnabile**: military term; no state of siege declared against the weeds and grass can keep them from choking the wheat.

Page 130. 81. Alpheïas: Arethusa. See N. to l. 25. **undis**: why called 'Elean'? **85. violenta**: trans. as if adv. Why? **86. nihil meruit**: i. e. was not at fault. **87. pro patria**: as if Arethusa might be making excuse for Sicily as her native land. **88. Pisa, ab Elide**, etc.: see N. to l. 25. **89. loco**: 'from my place,' 'from my home,' in Elis. **92. melioris**: 'brighter,' 'more cheerful.'

94. Hic: on the island Ortygia. **desueta**: lost sight of during the journey under the earth. **95. Stygio gurgite**: i. e. in the midst of the Underworld. **labor**: 'I was gliding.' B. 293, 1.; A. 556; H. 533, 4. **97. Illa**: sc. *fuit.* **neque adhuc interrita**: i. e. showing still some traces of the fright at her seizure. **98. Sed, sed**: forceful *anaphora.* B. 350, 11, *b*; A. p. 433; H. 666, 1. **99. inferni tyranni**: cf. p. 120, l. 13, and N.

100. ceu saxea: 'as if turned to stone.' **101. Attonitae similis**: 'like (one) stunned.' **Ut . . . amentia**: i. e. when her 'deep-seated frenzy' at the disappearance of her daughter had given place to the 'deep-seated pain' caused by the pros-

pect of permanent loss. **102. gravi, gravis**: B. 350, 10; H. 667. **104. invidiosa**: 'full of hate.'

105. Pro . . . tuo: i. e. "*Iuppiter*," *inquit*, "*veni supplex tibi pro meo sanguine et pro tuo sanguine*" (i. e. *pro nostrā natā*). **106. gratia matris**: cf. p. 104, l. 251, and N. **107. Neu**, etc.: *Et precamur, ne cura illius sit tibi vilior, quod nostro partu edita est* ('of less consideration' on this account, 'because she is my offspring,' rather than Juno's). **110. reperire, amittere**: used as two accusatives after *vocas*; freely, 'if you call that a finding which is only a more certain loss.'

Page 131. 111. Quod rapta: *Quod* ('the fact that') *ea rapta est*. B. 299, 2; A. 572; H. 588, 3. **112. reddat**: i. e. *Dis reddat*. Why subj.? **praedone marito**: in our idiom, 'a robber for a husband.' How lit.? **113. digna**: as daughter of the lord of heaven. **si . . . est**: i. e. 'if she is now altogether beyond my reach.'

114. Commune: emphatic. Why? **est**: the subject is *nata*. **onus**: i. e. *cura*. **116. non . . . est**: *hoc factum non est iniuria, verum amor*. **117. pudori**: in our idiom, 'to be ashamed of.' Why dat.? **118. Tu modo velis**: 'Do thou only agree to it.' **Ut**: 'although.' **119. Quid quod**: lit. 'What (of this) that,' = 'And furthermore.' **120. sorte**: see p. 26. **122. Lege**: cf. p. 125, l. 81, and N. **illic**: i. e. while in the Underworld. **123. cautum est**: freely, 'it has been ordered.'

124. At Cereri certum est: 'But (notwithstanding his arguments) Ceres was resolved.' **126. simplex**: 'innocently.' **127. Puniceum pomum**: 'a pomegranate apple.' **curvā**: 'bending' under the weight of fruit. **128. pallenti de cortice**: 'from the whitish sheath' with which each pomegranate seed is enveloped. A number of such seeds are found in a pomegranate apple, which is about the size of a large orange. From a remote period the pomegranate has been associated with wide-spread mythical and religious conceptions. A reminiscence of its association with the Underworld by the Greeks and Romans is to be found in its use in the symbolism of early Christian art, where the pomegranate apple, especially as bursting open, and with the seeds visible, "was an emblem of

the future — of hope in immortality." (See Mrs. Jameson, "Sacred and Legendary Art," Introduction.)

130. medius: freely, 'as mediator between'; followed by the gen., as in l. 25. **sororis**: Ceres. **131. ex aequo**: trans. as adv. **132. regnorum duorum**: the upper world and the Underworld. **134. facies**: 'aspect.' **135. Nam . . . est**: *Nam frons deae (Proserpinae), quae modo Diti quoque maesta videri poterat, est laeta.* **Diti quoque**: 'even to Pluto,' who was accustomed to see only that which is gloomy and sad. **137. victis**: 'vanquished,' i. e. scattered, dispersed.

The myth of Demeter and Persephone is one of the most beautiful and noble in the ancient mythology. It was generally interpreted as an allegory, showing forth the mysterious stages of plant life, — the period of joyous growth and fruition when Persephone is on the earth; the period of decay, death, and gloom when she is in the Underworld. From the connection of the Underworld with the dead, the myth was also taken as pointing to an existence beyond the tomb, thus offering consolation to the bereaved and bringing hope to the weary of life. It formed the foundation of the Eleusinian mysteries, which appear to have been chiefly a series of striking object-lessons setting forth its teachings. It also became a favorite subject for artists (cf. the illustration facing p. 130); and few myths occupy so prominent a place in Greek and Roman literature. Many interesting parallels to the story of Demeter and Persephone have been found among peoples widely removed from the Greeks in civilization, as the American Indians. A number of them are briefly treated by Lang in his "Myth, Ritual, and Religion," Vol. II., p. 260-276.

13. METAMORPHOSES, VI. 155 *et seq.*

"'Tis pride, rank pride, and haughtiness of soul!"

ADDISON: Cato.

Page 132. 2. Niobe: seven sons and seven daughters made glad the home of Amphion and Niobe, king and queen of Thebes. One day as Niobe witnessed preparations for a festival in honor of Leto (Latona), and Leto's two children, Apollo and Artemis, she was carried away by a frenzy of pride and pre-

sumption. She declared herself more fortunate in the number of her children, and more worthy of worship, than the goddess. Leto, indignant, appealed to her son and daughter to avenge the slight. They wrapped themselves in cloud and stood above the citadel of Thebes, whence Apollo with his arrows slew the sons one after the other. Amphion, crazed with grief, killed himself. The mother's pride was still unbroken, and in the midst of her defiance the seven daughters were slain by the same unerring hand. Then Niobe, crushed at last by her bereavements, became stone. A wind carried her rigid form from Thebes across the sea to Mt. Sipylus in Lydia, where, fixed in the mountain side, it ever weeps (see N. to l. 147). The story of Niobe is one of many, in ancient literature, which have for their theme the presumptuous pride of men as arousing the wrath of the gods and bringing its own destruction. It has often been treated by artists. The illustration (facing p. 136), which represents Niobe trying to shield the youngest daughter, is from one of a celebrated group of statues portraying the whole scene, that once adorned the pediment of a temple of Apollo at Rome.

visa fuisset: i. e *si non sibi felicissima matrum visa fuisset*. In the words of Pope ("Essay on Criticism"):

> "Of all the causes which conspire to blind
> Man's erring judgment, and misguide the mind,
> What the weak head with strongest bias rules,
> Is *pride*, the never-failing vice of fools."

3. sata Tiresiā: 'daughter of Tiresias.' B. 215; A. 403, *a*; H. 469, 2. **venturi**: = 'of that which is to come,' 'of the future.' **4. Per medias vias**: of the city Thebes. **fuerat Vaticinata**: here 'had proclaimed with warning voice.' **7 lauro**: sacred to Apollo. See N. to p. 83, l. 18. **8. Paretur**: i. e. *Paretur ei ab illis;* but trans. as if *parent ei.* **9. iussis**: cf. N. to p. 111, l. 82. **10. flammis**: of the altars.

11. celeberrima: = 'thickly surrounded.' **12. intexto auro**: embroidery with gold thread passed for a Phrygian invention. **13. movens**: in disapproval. Cf. p. 85, l. 15, and N. **14. immissos**: 'left hanging free.' **15. alta**: 'with lofty mien.'

16. auditos praeponere visis Caelestes: i. e. 'to set the gods, who are known only by hearsay, above those who are actually seen'; referring to herself. **17. per aras**: = 'on altars through the land.' **18. Numen meum**: '(while) my divinity.' **auctor**: cf. p. 122, l. 20, and N. The story of Tantalus is thus told by Hyginus (Fab. 82):

Iuppiter Tantalo concredere sua consilia solitus erat, et ad epulum deorum admittere; quae Tantalus ad homines renuntiavit. Ob id dicitur ad inferos in aqua media fine corporis stare, semperque sitire; et cum haustum aquae vult sumere, aquam recedere. Item poma ei super caput pendent; quae cum vult sumere, rami vento moti recedunt. Item saxum super caput eius ingens pendet, quod semper timet ne super se ruat.

19. tangere mensas: 'to sit at table with.' **20. Pleïadum soror**: the mother of Niobe was Dione, one of the Hyades, who were daughters of Atlas and sisters of the Pleïades. **21. qui . . . axem**: cf. p. 123, l. 41, and N. **22. Iuppiter . . . illo**: Jupiter was the father of Amphion as well as of Tantalus.

23. me, etc.: *sub me dominā* ('as mistress'). **Cadmi**: see N. to p. 108, l. 2. **24. fidibus . . . Moenia**: 'the walls fitted together by my husband's lyre.' When Amphion and Zethos (see p. 37) took possession of Thebes, it was said, they resolved to fortify it by a wall. As Amphion played upon his lyre, the stones, moved by the resistless sound, gathered in order, and fitted themselves together tier on tier till the walls stood forth complete.

Page 133. 25. viro: = *meo marito*. **26. adverti**: our idiom prefers the present; trans. as if *adverto*. **lumina**: i. e. *meos oculos*. **27. Accedit**: in the sense of *additur*. **28. facies**: referring to her own beauty. **septem**, etc.: Hesiod assigns Niobe twenty children; other writers mention eighteen, twelve, and even fewer.

30. habeat: why emphatic? **31. Nescio . . . mihi**: *et audete praeferre mihi Titanida Latonam, satam nescio quo Coeo*. **Nescio quo Coeo**: contemptuous, = 'of one Coeus,' whom nobody knows anything about. B. 253, 6; A. 575, *d*; H. 512, 7. **35. copia**: *copia natorum*.

36. Maior . . . nocere: i. e. I am so great that fortune cannot harm me. B. 283, 2, *a*; A. 535, *c*; H. 591, 6.

37. ut eripiat: B. 308; A. 527; H. 586, II. **38. Excessere metum**: sc. *mihi*; we should say 'have put me beyond the reach of fear.' **Fingite . . . meorum**: *Fingite aliquid demi huic populo* ('throng,' suggesting a comparison of the number of her children to a nation) *meorum natorum*. B. 188, 2, *d*; A. 381; H. 428.

40. spoliata: 'though despoiled' of some. B. 337, 2, *e*; A. 496; H. 638, 2. **41. turbam**: used contemptuously of Latona's two children, in contrast with *populo natorum* above. **quā . . . orbā**: *quā turbā quantum distat illa ab feminā orbā natorum?* 'And with this number how far is she from being childless?' (lit. 'from a childless woman'). **42. satis sacri est**: the sacred rites in honor of Latona and her children have gone far enough.

43. Ponite: for *deponite*. **Deponunt**: *deponunt coronas e lauro nexas, quas in honorem Latonae et Latonigenarum capitibus imposuerant*. **44. Quodque licet**: *et id, quod illis licet*. **tacito**: because open worship is prohibited.

> "Pride goeth before destruction,
> And an haughty spirit before a fall."
>
> PROVERBS.

45. dea: Latona. **Cynthi**: why on Cynthus? **46. geminā prole**: Apollo and Artemis.

47. vobis animosa creatis: freely, 'proud that I bore you.' **48. cessura**: in rank.

Page 134. 49. An dea sim: cf. p. 118, l. 78, and N. **dubitor**: our idiom prefers the impers. form; trans. as if *dubitatur*. **cultis**: with *aris*, = 'altars tended with rites of worship.' **50. Arceor**: by Niobe interdicting my worship. **53. quod in ipsam recidat**: 'and may it (that which she said of me) fall back upon herself.' Notice *rēcidat* instead of *recidat*, to fit the verse. **54. paternam**: = *patris*, of Tantalus, whose unbridled tongue betrayed the secrets of the gods. See N. to l. 18.

56. poenae . . . est: *longa querella est mora poenae*. **58. Contigerant**: forcible use of the plup., indicating the immediateness of the action.

59. moenia: of Thebes. **60. Adsiduis**: adj. with *equis*, when *adsidue* with *pulsatus* might have been expected.

turba rotarum: the plain was used also for chariot-racing. **61. mollierat**: i. e. had ground into dust. **62. Amphione**: abl. (after *genitis*) as *Tiresiā*, l. 3. **63. Conscendunt**: cf. *probant*, p. 88, l. 80, and N. **Tyrio suco**: i. e. with crimson blankets. See N. to p. 53, l. 25.

65. E quibus: *et ex his*, or *et horum*. The names of Niobe's sons (according to Ovid) were, Ismēnus, Sipylus (l. 71), Phaedimus (l. 79), Tantalus (l. 80), Alphēnor (l. 88), Damasichthon (l. 94), and Ilioneus (l. 99). **certum in orbem**: 'into a definite circle,' following a track. **67. mihi**: B. 188, 1; A. 379, *a*; H. 421, 4. **68. Tela**: for *telum*, here = *sagittam* (cf. l. 70). **69. In latus**: 'sidewise.' **armo**: of the horse.

70. inane: cf. p. 125, l. 95, and N. **71. Frena dabat**: in flight; like our expression "he gave the reins to his horse." **veluti . . . aura**: *veluti cum rector navis, praescius imbris, nube visā, fugit, et undique deducit* (see N. to p. 114, l. 67) *pendentia carbasa, ne quā parte levis aura ea effluat.* **74. dantem**: sc. *eum*. **non evitabile**: for *inevitabile*. **75. summā cervice**: *in summā parte cervicis*. **76. ferrum**: as p. 109, l. 42.

Page 135. 77. ut . . . iubasque: 'lying forward, as he was, over the neck and mane (of his horse) at full speed.' In swift riding the good rider often presses forward over the horse's neck, thus offering less resistance to the air.

80. solito labori: perhaps exercising with horses, in which Ismenus and Sipylus had been engaged, is meant. **81. nitidae**: 'shining' with oil, with which the body was rubbed before engaging in athletic exercises. **83. tento concita nervo — sagitta**: 'the arrow, swiftly sent forth from the bow tightly strung.' **85. simul, simul**: cf. p. 130, l. 98, and N. **86. solo**: for *in solo*. **suprema**: = 'for the last time.'

88. laniata pectora plangens: = *lanians pectus plangendo*, a sign of grief. **90. illi**: B. 188, 1, N.; A. 377; H. 425, 4, N. **91. ferro**: = the iron-pointed arrow, by synecdoche. **92. Quod simul eductum**: *et simul ac id eductum est*.

94. non simplex: i. e. double, as shown by the following lines. **intonsum**: a sign of youth; the hair of Greek boys was left uncut till they reached the age of manhood. **95. esse**: omitted in trans. **98. pennis**: at the end of the

shaft of the arrow, attached there to give steadiness of motion and accuracy in hitting the mark.

99. Ultimus: *ultimus* (*septimus*) *filius.* **non profectura**: = 'which were to avail nothing.' **101. non omnes**: only Apollo. **102. revocabile Non fuit**: = 'was beyond recall.' **103. tamen**: although Apollo could not recall the arrow, he made the wound less harrowing.

Page 136. 106. certam: for *certiorem* (cf. p. 70, l. 20, and N.), which the verse would not admit; followed by gen. *ruinae.* **107. potuisse**: *superos hoc potuisse*, = 'that the gods had so great power.' **ausi essent**: B. 286, 1; A. 540: H. 588, II. **110. cum luce**: i. e. *cum vitā; moriens eodem tempore finem imposuit vitae et dolori.*

111. haec . . . illa: *haec Niobē distabat ab illā Niobē.* B. 350, 10; H. 667. **113. resupina**: here 'with head thrown back' in her pride. **114. Invidiosa suis**: 'an object of envy (even) to her friends.'

117. liventia: in consequence of beating her breast. **118. Pascere**: pass. used reflexively, with the force of a deponent; followed by the abl., as *vescor.* **120. Efferor**: idiomatic, 'I am borne out' to the grave, = 'I am undone.' **121. miserae . . . vinco**: I in my bereavement still have more children than thou didst ever have.

123. contento ab arco: Ovid gives no hint that arrows were sent by any other than Apollo; but in other forms of the story Artemis is represented as the destroyer of the daughters. Cf. lines 56–58. **125. atris**: see N. to p. 61, l. 27. **126. toros**: 'biers.' **demisso crine**: cf. N. to p. 54, l. 2.

127. viscere: *suo viscere.* **128. fratri**: after *Imposito.* **130. duplicata . . . est**: 'was bent together by an invisible wound'; like our colloquial phrase 'was doubled up.'

Page 137. 133. Sex: *sex filiabus.* **135. minimam**: *minimam natu*, 'the youngest.' **136. et unam**: 'and (only) one,' 'it is only one I ask for.' The mother's pride was broken.

137. Dum . . . occidit: *et dum Niobe precatur, illa filia, pro quā precatur, occidit.* **139. Nullos movet aura capillos**: *nulla aura capillos movet.*

144. bracchia: sc. *possunt.* **145. intra . . . est**: in the Greek Anthology there is the following epigram on Niobe:

"Within this tomb no body lies;
About this body is no tomb;
And that which stands before thine eyes—
Itself both body and tomb."

147. In patriam: to Lydia (see N. to l. 1). On the north side of Mt. Sipylus, not far from Magnesia, the rude form of a woman may be seen in a large niche in the limestone rock, half way up a steep cliff. The figure is in a sitting posture, about three times the natural size. Some observers have reported that the dripping of water down the cliff over the face gives even now the appearance of weeping. This figure, which has been called Niobe, seems rather to be a very ancient image of Cybele; the figure of Niobe was probably a rock of peculiar appearance, which has not yet been identified.

The story of Niobe belongs to a very large class of myths, common in other mythologies as well as the Greek, which relate as their outcome a transformation into stone. (Compare, for example, the story of Battus, p. 106; of Atlas, p. 122; for others briefly mentioned see Lang, "Myth, Ritual, and Religion," Vol. I. p. 150 et seq.) What their origin is it is not possible to determine with certainty; but some were probably suggested at the beginning by natural appearances bearing a real or fancied resemblance to the human face or figure, such as "the Old Man of the Mountain," near the Profile House, New Hampshire.

14. METAMORPHOSES, VIII. 183–235.

"*Daedalus of yore*
And his son Icarus, who wore
Upon their backs
Those wings of wax."
TROWBRIDGE: Darius Green and his Flying Machine.

Page 138. 1–5. Daedalus . . . Minos: Daedalus, the cunning craftsman, taught his arts to his nephew Perdix, the story ran, who soon surpassed him in skill and aroused his jealousy. Thereupon Daedalus killed the youth. Being obliged to flee from Athens on account of the murder, he went

to Crete, where Minos, king of the island, made use of his services in the construction of the Labyrinth. But Minos, some say because appreciating so highly the value of Daedalus's work, others say in anger because he had shown Ariadne how to give Theseus a clue to the Labyrinth, would not let him leave Crete when he wished, and seized all the ships about the island that he might not escape. Daedalus, not to be foiled by any such expedient, then constructed wings for himself and his son Icarus, with the help of which they set out over the sea. The father escaped thus in safety to Sicily; but Icarus flew too near the sun; so that the wax on his wings melted, and he fell into the sea named after that from him.

2. loci natalis: Athens. **4. Obstruat**: i. e. *ut Minos obstruat*. **5. possideat**: 'Granted that (Minos) may possess.' B. 278; A. 440; H. 559, 3.

7. Naturam novat: 'he makes a new nature' for himself; he changes his nature from that of a walking to that of a flying animal. **8. clivo**, etc.; the shortest feather at one end, the rest gradually increasing in length, the longest at the other end; suggesting the appearance of trees on a hillside, with tops rising row above row from the bottom to the summit. **9. Fistula**: see N. to p. 57, l. 13. **10. medias, imas**: the feathers were fastened together at the middle and at the ends which would be nearest the body. **12. veras aves**: for *veras avium alas*.

13. sua pericula: i. e. the means of his own destruction. **14. Ore renidenti**: 'his face beaming' with pleasure in his play. **16. Mollibat**: old form for *molliēbat*. B. 116, 4, *b*; A. 183, 1; H. 244, 1. **17. manus ultima**: in our idiom 'the finishing touch.' **coeptis**: cf. N. to p. 79, l. 2. **19. motā**: by his wings.

20. Medio . . . moneo: "*Icare*," *ait*, "*moneo ut in medio limite curras*." **21. demissior**: 'too low'; like the warning to Phaëthon, p. 99, lines 119–122. **22. ignis**: *ignis solis*. **23. Me duce**: cf. p. 108, l. 6, and N. **Pariter**: = *eōdem tempore*.

Page 139. 25. opus: of fitting the wings. **genae seniles**: 'the old man's cheeks.' **maduere**: i. e. *lacrimis*. **28. alto**: cf. N. to *nullus*, p. 79, l. 10. **30. Hortatur**: sc. *eum*.

32. Hos . . . deos: *aliquis* (= *quispiam*), *dum captat pisces trementi harundine, aut pastor innixus baculo, vel arator innixus stivā, vidit hos, et obstipuit; et credidit eos, qui aethera carpere possent* (why subj.?), *esse deos.* **33. baculo, stivā**: B. 218, 3; A. 431; H. 476, 3. **35. Iunonia Samos**: sc. *erat;* called 'Juno's Samos' because of a favorite sanctuary of the goddess there. The course of Daedalus and Icarus was now towards Asia Minor, in the direction of Miletus.

40. Rapidi: as p. 99, l. 108, and N. **41. odoratas**: by the action of the heat. **42. nudos lacertos**: *lacertos nudos alis.* **43. non ullas auras**: no breeze to carry him on. **44. caeruleā**: abl. **45. aquā**: i. e. *mari*, that part of the Aegean Sea known as the 'Icarian Sea' (*Icarium Mare*), along the coast of Ionia and Caria, in Asia Minor; so named, doubtless, notwithstanding the myth of Daedalus's son, from the island Icaros.

46. nec iam: 'no longer.'

48. dicebat: force of the change from *dixit*, l. 47? **50. tellus**: the island of Icaros, or Icaria; one of the Cyclades, west of Samos.

15. METAMORPHOSES, VIII. 620 *et seq.*

"*And strangers with good cheer receive.*"
PRIOR.

Page 140. 1. Lelex: Pirithous, in the presence of some guests of the river-god Achilous, had spoken scornfully of the power of the gods. In the way of administering a rebuke, Lelex tells the story of Philemon and Baucis, a poor but kind-hearted old couple in Phrygia, who once received the gods Jupiter and Mercury in human form, when all others had refused the divinities entertainment. They were rewarded by seeing their low hut changed into a magnificent temple, of which, at their own request, they were made the attendants. After long and happy service there they were not suffered to see death, but were both at the same moment changed into trees.

2. modico muro: enclosed as being a sacred spot.

6. positis: in the sense of *depositis*. **alis**: his winged sandals. It is an interesting coincidence that not far from the region where our poet places the scene of this myth, Barnabas and Paul were taken for Jupiter and Mercury (Zeus and Hermes) in human form; Paul for Mercury "because he was the chief speaker." See Acts xiv. 8–13.

8. Mille domos: the repetition emphasizes the inhospitality of the region. **una**: *una domus*. **11. Illā**: *in illā casā*. **12. fatendo**: by not striving to conceal their poverty. **13. levem**: i. e. easy to endure. **nec iniquā mente**: *et non iniquā mente*, 'and with no discontented spirit.' **15: duo**: 'they two.' Cf. p. 92, l. 191.

16. placitos penates: *placitam domum*. **17. Submisso vertice**: the door was so low that the gods had to stoop in order to enter it. **18. iussit**: sc. *eos*. **19. Quo**: *in quod* (*sedile*).

22. animā anili: 'with aged breath.' **23. ramalia**: fagots of twigs stored away under the roof, or hanging from it. The thatched cottage would have no attic.

Page 141. 24. minuit: 'broke into bits.' **26. levat**: 'takes down.' The gods are to have a dish of bacon boiled with vegetables. **27. Sordida**: from the smoke. Cottages of this sort had no chimney. The hearth was usually in the middle of the room. Similar dwellings are not rare to-day in the inner parts of Asia Minor and Greece. **suis**: not from *suus*. **tigno**: a rafter.

30. medias fallunt horas: 'they while away the intervening time,' while the dinner is being prepared. **31. Concutiunt torum**: 'they shake up the cushion,' for the guests to recline on at dinner. Ovid projects back on the Heroic Age, when men are represented as having sat at table, the practice of his own time, when it was the custom to recline at meals. **32. spondā** (salignā) **pedibusque salignis**: abl. of characteristic, describing the couch (*lecto*). All this suggests a striking contrast to the couches of bronze or even richer material, and the cushions of down or of wool, with their bright-colored, often richly embroidered coverings, found in the houses of the higher classes in Ovid's time.

33. hunc: *lectum*. **35. non indignanda**: 'not to be scorned'; i. e. on a par (with). **36. succincta**: in order to

wait on the table. **37. pes tertius**: round tables with three legs were common in antiquity, but in Ovid's time were considered a sign of poverty. Tables with a single standard, elaborately carved, were then the fashion. **38. Quae**: *et ea* (*testa*). **clivum**: 'the slant,' 'the slope,' of the table toward one side. **39. aequatam**: i. e. *mensam aequam factam*. **mentae**: in more pretentious homes tables were wiped with sponges.

40. bicolor: the olive is green when immature, and black, or dark-colored, when ripe. **sinceraе**: *not* 'sincere.' **baca Minervae**: the olive. See N. to p. 83, l. 18. **41. Condita**: for pickling. **42. lactis coacti**: i. e. newly made cheese.

44. Omnia fictilibus: *haec omnia ponuntur in fictilibus* ('in dishes of earthenware'). **caelatus eodem argento**: 'carved in the same (kind of) plate' as the other dishes just mentioned, *caelatus* suggesting rich adornment; the poet jests. **46. quā cava sunt**: i. e. on the inside, smeared with wax so that they would not leak.

47. Parva . . . calentes: the first course (described lines 40–43) was cleared off (*Post haec*, l. 44), and followed by wine (lines 44–46). Now the wine is taken off, and the second course, consisting of the bacon and vegetables that had meantime been cooking (lines 25–29), is brought on. **48. Nec longae senectae**: 'of no great age'; new wine, not mellowed with age. **rursus**: after the second course the wine is again brought on, then is taken off to give place to the dessert (*mensis secundis*). Our poet follows the order of a Roman dinner. **50. Hic**: at the dessert. **rugosis**: because dried. **52. purpureis vitibus**: the color of the cluster is poetically attributed to the vine.

Page 142. **54. nec**: with both *iners* and *pauper*; trans. with *-que*, 'not — nor.'

55. Interea . . . vina: *Interea vident cratera, totiens haustum* ('as often as emptied,' 'whenever emptied'), *repleri suā sponte* (indicating supernatural agency), *et vina per se succrescere*. **57. manibus supinis**: = 'with open palms uplifted,' the gesture of prayer to the gods of the upper world. In praying to the divinities of the Underworld the hands were directed downwards. **59. nullis paratibus**: 'their lack of preparation,' 'their lack of style.'

60. custodia: for *custos*, the abstract being put for the concrete. Among the Romans the goose was reckoned watchful by night; so in the story of the saving of the Capitol by Manlius on the warning of sacred geese, when Rome was besieged by the Gauls, 390 B. C. As Spenser pithily states the case ("Visions of the World's Vanitie"):

> "So, when all shrouded were in silent night,
> The Galles were, by corrupting of a mayde,
> Possest nigh of the capitol through flight,
> Had not a Goose the treachery bewrayde.
> If then a Goose great Rome from ruin stayde,
> And Jove himselfe, the patron of the place,
> Preserved from being to his foes betrayde,
> Why do vaine men mean things so much deface,
> And in their might repose their most assurance,
> Sith nought on earth can chalenge long endurance?"

61. Quem . . . parabant: they feared that the dinner already served had not been good enough, so they were going to offer to their divine guests the last and best thing that they had. **62. celer pennā**: 'swift of wing.' **64. necari**: sc. *eum* (*anserem*).

66. vobis dabitur: *vobis concedetur esse immunibus* (= *immunes*) *huius mali*. B. 327, 2, *a*; A. 455, *a*; H. 612, 3. **69. simul**: = *nobiscum*.

71. summo: 'from the top' of the mountain. **semel**: with *missa*. Cf. p. 125, lines 86–87. **72. mersa**: sc. *esse*. **palude**: spoken of in l. 2 as *stagnum*. **74. ea**: what they saw. **suorum**: of their neighbors and friends. **75. Illa**, etc.: *Illa vetus casa*, *parva etiam duobus dominis*. **76. furcas subiere columnae**: 'columns took the place of the fork-shaped props' that supported the thatched roof. **77. videntur**: render as passive. **78. marmore**: pavement.

Page 143. 79. Saturnius: cf. N. to p. 85, l. 1. **80. iuste**: 'upright,' 'righteous.' **85. Auferat**: in death.

87. fides: 'fulfilment.' **tutela**: i. e. *aeditui*, 'keepers of the temple.' **88. soluti**: 'weakened.' **90. Baucis**: sc. *conspexit*. **93. Mutua reddebant dicta**: 'they exchanged greetings.' **94. abdita**: proleptic; = 'by hiding,' 'by covering,' their lips.

96. de gemino corpore : = 'which had sprung from the two bodies'; Philemon having become an oak, Baucis a linden tree. Cf. l. 1.

16. METAMORPHOSES, X. 1 *et seq.*

"Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek,
And made Hell grant what love did seek."
MILTON: Il Penseroso.

Page 144. 1. Inde: from Crete, where Hymenaeus had been present at the marriage of Iphis and Ianthe, as related at the end of the preceding book of the Metamorphoses. **velatus**: with *Hymenaeus*, which is subject of *digreditur* as well as *Tendit*. Roman brides wore a veil of dark yellow or flame color. Hence the god of marriage is represented as clad in a robe of similar tint. So Milton ("L' Allegro"):

"There let Hymen oft appear
In saffron robe, with taper clear."

2. Ciconum ad oras: i. e. to Thrace, the home of Orpheus.

3. Orphēā voce: translate as if *voce Orpheos*. Orpheus, so ran the tale, wedded the beautiful nymph Eurydice. But at the marriage the omens were inauspicious; and soon after the fair bride, stung by a serpent, was claimed by death. The bard, frantic at the loss, pressed his way down into the Underworld, where with the plaintive song of his griefs he charmed the tormented from their sufferings, and made even the divinities weep. As a result of his pleading, Eurydice was permitted to return to the upper air, but only on one condition, — that as the bridegroom led her forth he should cast no glance backwards. They had almost reached the upper world, when Orpheus could no longer control his feelings, and looked back to see if his bride still followed. Thereupon she was suddenly drawn back into the Underworld, to be seen no more of her loving spouse till death should bring him also thither.

nequiquam: 'to no purpose,' because Eurydice would be no sooner married than taken away by death. **vocatur**: 'is

invoked'; according to the ancient custom, with cries such as *Hymen, O Hymenaee! Hymen ades, O Hymenaee!* (from the Epithalamium of Catullus, 62).

4. ille: Hymenaeus. **sollemnia verba**: the marriage hymn, with the singing of which the bride was escorted from the home of her parents to that of her husband. **6. Fax**: if the torches in the wedding procession (see N. to p. 61, l. 26) burned brightly, it was thought a good omen; if they but glowed or flickered dimly, it was thought to be a sign of future ill. In works of art Hymenaeus is represented as bearing a torch. **7. nullos invenit motibus ignes**: the torch only glowed, and would not burst into flame even when waved in the air. Milton has finely expressed the meaning of this passage ("Epitaph on the Marchioness of Winchester"):

> "The virgin quire for her request
> The god that sits at marriage-feast;
> He at their invoking came,
> But with a scarce well-lighted flame;
> And in his garland, as he stood,
> Ye might discern a cypress-bud."

8. nupta nova: The nymph Eurydice. **11. Quam**: *et . . . eam.* **satis ad superas auras**: 'to the air of heaven,' i. e. to the gods of the upper world; 'enough' to make sure of their favor in his quest to the world below. **12. Ne non**: for *ut*, by litotes. **13. Styga**: put for the whole Underworld. Cf. p. 86, l. 25 and N. **Taenariā portā**: a cavern on the promontory of Taenarum (now Cape Matapan) at the southern end of the Peloponnesus, which was thought to be one of the chief entrances to the Underworld, B. 218, 9; A. 429, *a*; H. 476.

14. leves: as devoid of material body. **simulacra functa sepulchro**: see N. to p. 61, l. 31. **16. ad**: as accompaniment 'to.' **carmina**: pl. because *carmen* may be applied to a single verse. **nervis**: i. e. *chordis lyrae.*

17. mundi: 'realm.' **18. quicquid mortale creamur**: = 'all of us who are created mortal.' **19. licet**: *licet vera loqui.* **falsi oris**: 'of deceptive speech.' **20. loqui**: sc. *me.* **22. Medusaei monstri**: the three-headed Cerberus (see p. 35); called 'Medusean' because descended, through

Echidna, from Chrysaor, who was said to have sprung from the blood of the Medusa's head when it was cut off (see N. to p. 122, l. 2). **vincirem**: refers to the myth that Herakles, as the last of his twelve labors (see p. 39), descended to the Underworld, and seized and dragged forth Cerberus, whom he showed to King Eurystheus, and then took back again.

23. viae: 'of my journey;' sc. *est*. **24. crescentes annos**: 'the years of bloom,' before life begins to decline.

Page 145. 25. pati: 'to endure (the loss).' **26. Superā**: with *orā*. **27. An sit hic**: sc. *notus*. Cf. N. to p. 118, l. 78. **et . . . esse**: i. e. *auguror illum deum hic etiam notum esse*. **28. veteris rapinae**: the carrying away of Proserpina by Pluto. See pp. 127–133, and notes. **29. Vos**: *Plutonem et Proserpinam*. **31. Eurydices . . . fata**: 'weave again,' i. e. spin backwards and tie again '(the thread of) Eurydice's destiny, (too) swiftly spun'; referring to the spinning of the three Fates. Compare N. to p. 56, l. 46, and Lowell's lines ("Villa Franca"):

> "Spin, spin, Clotho, spin!
> Lachesis, twist! and Atropos, sever!
> In the shadow, year out, year in,
> The silent headsman waits forever!"

35. longissima: because everlasting, while all others are short-lived. **36. Haec quoque**: 'she too.' **iustos**: 'in proper number,' the number that she ought to enjoy. **37. Iuris vestri**: 'under your sway.' B. 198, 3; A. 343, *b*; H. 447. **pro . . . usum**: I do not ask her as a permanent gift, but only the enjoyment of her presence till you shall have rightful claim upon her. **38. certum est mihi**: cf. p. 131, l. 124, and N.

40. Talia . . . animae: *exsangues animae flebant eum dicentem talia et moventem nervos lyrae ad verba*. Orpheus belongs to the same class of mythical musicians as Arīon (see p. 52, and N.), Amphīon (see N. to p. 132, l. 24), and the Pied Piper of Hamelin (see Browning's poem). Whatever may have suggested these beautiful creations of the imagination, they are a pleasing tribute to the power of music. Thus Shakspeare (Henry VIII., Act II.):

"Orpheus with his lute made trees,
And the mountain tops, that freeze,
Bow themselves, when he did sing:
To his music, plants and flowers
Ever sprung, as sun and showers
There had made a lasting spring.

"Every thing that heard him play,
Even the billows of the sea,
Hung their heads, and then lay by.
In sweet music is such art:
Killing care and grief of heart,
Fall asleep, or, hearing, die."

41. Tantalus: see N. to p. 132, l. 18. **42. stupuit**: i. e. stood still in amazement. **43. iecur**: *iecur Tityi;* see p. 121, l. 25. **urnis vacarunt**: i. e. were suffered to rest. See N. to p. 121, l. 31.

45. primum: does not imply that the like ever happened again. **47. oranti**: sc. *Orphei.* **qui regit ima**: cf. p. 120, l. 13, and N. **48. Umbras**: *inter recentes umbras.* **50. legem**: as p. 125, l. 81. **52. Exierit valles**: B. 175, 2, *a*; A. 388, *b*; H. 406. **futura**: for *futura esse.*

Page 146. **53. Carpitur**: sc. *ab eis.* **trames**: to the upper world. **55. afuerunt**: scanned — ⏑ ⏑ —, ē being made short by systole. B. 367, 3; H. 733, 6. **telluris margine summae**: 'from the surface of the upper earth.' **56. ne deficeret**: i. e. *ne Eurydice deficeret.* **58. captans**: 'eagerly desiring.'

61. quid . . . amatam *quid enim quereretur, nisi se amatam esse?* **62. Vale**: treated as a noun in the acc., obj. of *dixit.* Cf. p. 116, l. 25. **63. Acciperet**: why not indic.?

64. Orantem: sc. *eum* (*Orphea*). **transire**: 'to cross (the Styx),' in order to enter the Underworld again. **65. Portitor**: Charon; see p. 35. **diebus**: B. 231, 1; A. 424, *b*; H. 417, 2. **66. Squalidus**: 'a-mourning,' 'in mourning.' **in ripā**: = *in ripā Stygis.* **Cereris sine munere**: without food. **69. pulsum aquilonibus Haemum**: the North wind, Boreas, was said to live in a cave on Mt. Haemus.

17. METAMORPHOSES, X. 162–219.

"*For so Apollo, with unweeting hand,*
Whilom did slay his dearly-lovèd mate,
Young Hyacinth, born on Eurotas' strand,
Young Hyacinth, the pride of Spartan land;
But then transformed him to a purple flower."

MILTON: On the Death of a Fair Infant.

Page 147. **1. quoque**: 'also,' as well as Ganymede. Orpheus, weighed down with grief at the second loss of his bride (see pp. 144-146), withdrew into the wilderness. There he consoled himself with singing to the accompaniment of his lyre, making music of such pathos that the trees bent to listen, while the beasts and birds gathered about to hear. Having sung how Jupiter in the form of an eagle bore away Ganymede to heaven, he next tells the tale of Hyacinthus, the fair Spartan youth, Apollo's friend, who was struck by a quoit and killed. From his blood the god caused purple lilies (see N. to l. 45) to spring up.

Amyclide: according to one form of the myth Hyacinthus was son of Amȳclas, founder of Amȳclae, in Laconia. **posuisset in aethere**: = *in caelum recepisset*, as Jupiter had already received Ganymede,

"That was ybore up, as men rede,
To hevene with daun Jupiter,
And made the goddys botiller."

CHAUCER: The House of Fame.

2. spatium — dedissent: i. e. had not cut off his life so soon. **3. Quā licet**: sc. *esse tibi*, 'so far as thou canst be.' **4. Pisci . . . aquoso**: at the vernal equinox the sun passes from the constellation of the Fish into that of the Ram. **5. oreris**: as a flower.

6. meus genitor: Apollo, who, according to one form of the genealogy, was father of Orpheus. **orbe In medio . . . Delphi**: Delphi, the chief centre of the worship of Apollo, was reckoned by the ancients the centre first of all Greece, then of the world. In the temple of the god there, a stone was

pointed out, which was said to mark the middle point of the earth.

8. immunitam: Sparta remained without walls till 206 B. C. Up to that time it had steadfastly adhered to the principle, laid down by Lycurgus, that a city's best protection lies in the character of its citizens. **9. citharae . . . sagittae**: the former the god's recreation and solace, the latter the instrument of his vengeance, as in the slaying of Niobe's children; when in the company of Hyacinthus he cares for neither. **10. sui**: i. e. of his dignity as a god. **11. tenuisse**: B. 270, 2, *a*; A. 486, *e*; H. 620, 1.

13. Iamque . . . erat: *et iam Titan erat fere medius* ('between') *venientis noctis et noctis actae* ('past'). **utrique**: 'from both'; it was noon-day. B. 188, 1; A. 368, *a*; H. 428, 2. **15. levant**: *Apollo et Hyacinthus*. **suco pinguis olivi**: with which men rubbed themselves before engaging in athletic exercises.

16. lati disci: the quoit most generally used by the ancients was a circular disk or rim of metal or other hard material, ten inches to a foot in diameter. When held in the right hand it would reach above the middle of the fore-arm. **17. prius**: not *primum*, because only two are spoken of. **libratum — Misit**: = 'poised — and hurled.' **19. tempore**: B. 223; A. 424, *f*; H. 488, 1.

21. actus cupidine lusus: he wished to get the quoit as quickly as possible in order to hurl it. **22. Taenarides**: Hyacinthus. Why so called? **orbem**: for *discum*. **23. repercusso verbere**: 'in the rebound.'

Page 148. 24. Expalluit aeque, Quam: 'turned just as pale as.' **27. admotis herbis**: 'by applying (healing) herbs.' Apollo was god of the healing art. **29. Ut** et seq.: *Ut* ('just as') *si quis in riguo horto infringat violas vel papavera liliaque*. **30. linguis**: the stamens and pistils.

37. dolor: sc. *meus*. **mea . . . est**: freely, 'to my right hand thy death must be ascribed.' The language suggests the formal indictment before a court, containing a statement of the crime together with the name of the person accused of it.

41. Tyrio ostro: see N. to p. 53, l. 25. **42. formam . . . illis**: *capit eandem formam quam lilia capiunt, si his pur-*

pureus color non esset, si in illis (the lilies) *non esset argenteus color.* **45. Ipse**: Phoebus. Apollo. **AI AI**: the Greek cry of grief, αἰ, αἰ; the letters being inscribed on the petals of the flower. The flower referred to is not our hyacinth, but probably the Turk's-cap lily (*Lilium martagon*). The petals of this variety have a peculiar marking, in which a lively imagination might discern letters. **46. funesta**: because the cry AI was appropriate at funerals.

48. in hoc aevi: 'to this time.' B. 201, 2; A. 346, *a*, 3; H. 441. **priorum**: = *maiorum*. **49. Annua**: cf. p. 51, l. 2, and N. **praelatā pompā**: 'with the display of festal parade.' In religious processions sacred objects were borne, particularly images or other representations of the gods, and the animals to be sacrificed were led (cf. pp. 65–66 and notes). The *Hyacinthia* was one of the great national festivals of the Spartans, though celebrated chiefly, it would appear, at Amyclae. It came in early summer and lasted three days. On the first and last days sacrifices were offered to the dead (cf. p. 60 and notes). Lamentations for the death of Hyacinthus were heard on all sides; garlands were discarded, banqueting refrained from, and all indications of mirth carefully repressed. But the second day, in striking contrast with the others, was given up to rejoicings and to public amusements of various kinds. Even the slaves were allowed to indulge in festivities. This was also the day of the great procession, the most beautiful feature of which was a long line of maidens, splendidly adorned, riding in wicker-work chariots. Why the exercises of the Hyacinthian festival should possess such a different character on different days it is not easy to explain. The origin of the observances is lost in antiquity.

18. METAMORPHOSES, XI. 90–143.

"Oh Avarice! than thee a greater plague
Did ne'er infest the life of wretched man."
MAY: The Old Couple.

Page 149. 1. Silenum: Silenus (see p. 34), while wandering drunken in Phrygia, was brought before king Midas, who, having been instructed in the Bacchic lore by Orpheus, received

him kindly, entertained him for ten days, and then returned him to Bacchus. The Wine-god was grateful for the kindness, and offered Midas any gift he might ask for. The avaricious king prayed that everything he touched might be turned into gold. He soon had reason to repent of his rash request, and begged to be released from its consequences. He was bidden to go bathe in the head-waters of the Pactolus. He obeyed, and was freed from the spell of gold; but the sands of the river were golden ever after.

3. Orpheus: cf. N. to p. 144, l. 3. **4. tradiderat**: here = *docuerat.* **5. Qui simul**: *et simul ac is.* **sacrorum**: the Bacchic rites, in which Orpheus had instructed Midas and the bard Eumolpus. **7. iunctas**: sc. *diebus.* **ordine**: 'in succession.'

8. stellarum . . . Lucifer: cf. p. 98, lines 99, 100, and N. **9. undecimus**: i. e. the morning of the 'eleventh' day. **10. iuveni alumno**: Bacchus, from the train of whom, while roaming about in these parts, Silenus had become separated. Cf. N. to p. 112, l. 11. **11. Huic recepto**: i. e. *deus* (*Bacchus*), *gaudens altore* (*Sileno*) *recepto, fecit huic* (*Midae*) *gratum, sed inutile, arbitrium optandi quodvis munus.* Cf. p. 96, l. 29. **inutile**: referring to the consequences of Midas's choice. **14. vertatur**: B. 295, 8; A. 565; H. 565, 4.

15. optatis: i. e. *optato.* **munera solvit**: like *pecuniam solvit;* suggests the payment of a debt. **16. petisset**: why not *petierat?* **17. malo**: the gift fraught with ill. **Berecyntius heros**: Midas, called 'Berecyntian' from his mother Cybele, to whom Mt. Berecyntus in Phrygia was sacred. **18. Polliciti fidem**: 'the fulfilment of the promise.' **22. Massa**: 'a nugget.' **24. Hesperidas donasse putes**: *putes Hesperidas illa poma ei donavisse.* See N. to p. 122, l. 18.

Page 150. 26. Vix capit: 'can scarcely contain.' **aurea fingens Omnia**: *fingens omnia esse aurea.* **27. Gaudenti**: sc. *illo.* **28. tostae frugis**: for *panis.* **29. Cerealia Munera, dona**: i. e. bread. **30. rigebant**: *auro rigebant.* **33. auctorem muneris**: *Bacchum*, put by metonymy for *vinum.* The ancients drank their wine mingled with water.

36. quae . . . odit: *odit ea, quae modo voverat.* **41. specioso**: referring to the glitter of the gold. **eripe**: sc. *me.*

42. Mite . . . Restituit: *Bacchus*, *mite numen deorum*, *restituit* (to his former condition) *eum*, *fatentem se pecavisse* (in asking for such a gift). **43. pacti fide data**: = 'in true fulfilment of his promise.'

44. Neve . . . auro: *et ait*, "*Ne maneas circumlitus auro*, *male optato*," etc. **45. amnem**: the Pactōlus, a small river which rises in Mt. Tmolus and flows in a northerly direction past Sardis into the Hermus. **46. iugum Phrygiae**: 'the mountain range of Phrygia,' the Tmolus. Our poet makes Phrygia cover Lydia as well. **labentibus obvius undis**: i. e. up the river. **48. plurimus**: 'with greatest volume.' **49. simul, simul**: cf. p. 143, l. 94.

50. iussae: cf. p. 111, l. 82, and N. **Vis aurea**: 'the gold-producing power.' **51. cessit in amnem**: the sands of the Pactōlus became golden.

19. METAMORPHOSES, XI. 592–615.

"*The god of slepe anoon,*
That dwelleth in a cave of stoon,
Upon a streme that cometh fro Lete,
That is a floode of helle unswete,
Beside a folke men clepeth Cymerie."
CHAUCER: The House of Fame.

Page 151. 1. Cimmerios: 'the (land of the) Cimmerians'; see Vocab. Juno had bidden Iris ask Somnus, the god of sleep, to send to Alcyonē a vision of her husband Cēyx, who had suffered shipwreck. Iris thereupon pays a visit to the god in his cavern, which our poet proceeds to describe. In art sleep was usually represented as a fair youth, sometimes with wings. **longo recessu**: abl. of characteristic, = 'extending far within.'

6. vigil ales: the cock. **8. sagacior anser**: see N. to p. 142, l. 60. **11. habitat**: sc. *ibi*. **12. per quem**: i. e. 'through whose channel.' So Milton ("Paradise Lost," ii. 582–586):

"Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets —
Forgets both joy and grief, pleasure and pain."

14. fecunda: because of the poppy's numerous seeds. Cf. p. 55, l. 31, and N. **17. Ianua . . . totā**: i. e. *ne ianua cardine verso stridorem reddat, est nulla ianua in totā domo.*

19. At, etc.: *At in medio antro est torus sublimis ebeno* (= 'high with frame of ebony'). **20. Plumeus**: referring to the cushion, or mattress. **unicolor**: cf. N. to p. 141, l. 32. **23. messis, litus**: sc. *gerit.*

20. METAMORPHOSES, XII. 39–63.

"*Every speche, or noyse, or soune,*
Thurgh hys multiplicacioune,
Thogh hyt were piped of a mouse,
Mote nede come to Fames House."
CHAUCER: The House of Fame.

Page 152. 1. Orbe medio: = *in mediā parte mundi.* **terras**, etc.: cf. p. 79, l. 5, and N. **3. quod**: *id, quod.* **quamvis regionibus absit**: 'however far removed in space it may be.'

5. Fama tenet: *Fama* ("Rumor") *tenet illum locum.* *Fama* is often spoken of as a goddess by the ancient poets; compare especially Vergil's Aeneid, iv. 173–188. With the twelfth book of the Metamorphoses Ovid commences an account of the transformations connected with the Trojan war (see p. 40). He is led to describe the house of Rumor because she announced to the Trojans the coming of the Greeks before their ships had reached the Trojan shores. This selection, as the preceding, has been imitated by Chaucer in his "House of Fame." **summā in arce**: suggesting an elevation, as the summit of a mountain. Cf. p. 80, l. 27, and N. **8. patet, est**: sc. *domus* (*Famae*). **9. fremit**: 'hums.'

11. parvae vocis: 'of slight sound,' like a whisper. **13. qualemve sonum**: *vel talis sonus, qualem;* 'or such a sound as.' **14. extrema tonitrua**: the dying murmurs of far-distant thunder.

15. Veniunt: why pl.? **leve vulgus**: *Rumores.* **16. commenta Milia rumorum**: for *milia commentorum rumorum*, 'thousands of false reports.' **18. E quibus**: *et ex*

illis (*verbis*). **hi**: *Rumores*, which are personified. **20. auctor**: 'narrator.'

24. Ipsa: *Fama ipsa*. **quid rerum**: = 'whatsoever.'

21. METAMORPHOSES, XIV. 805–828.

"Thy rising day saw never wofull night,
But past with praise from off this worldly stage."
SPENSER: Epitaph upon Sir Phillip Sidney.

Page 153. 1. populis duobus: the Romans, together with the Sabines, whom, according to tradition, Romulus had conquered and united with his own people, at the same time sharing the government with Titus Tatius, the Sabine king. After Tatius died, Romulus ruled the city alone. One day as he was reviewing the army in the Campus Martius, near the Goat's Pool, or, according to our poet (l. 19), was engaged there in the administration of justice, a terrible thunderstorm suddenly arose, in the midst of which he was borne away to heaven. There was another story to the effect that the king met his death at the hands of the senators, who had been secretly jealous of his authority.

2. aequata iura dabas: = 'thou wast governing with equal rights.' **positā casside**: in order to converse more freely. **3. Talibus**: i. e. *talibus verbis*. **divumque hominumque parentem**: Greek πατὴρ ἀνδρῶν τε θεῶν τε; Zeus, Jupiter.

4. genitor: Mars was the son of Jupiter and Juno. **5. nec . . . uno**: no longer depends on the power of its founder, being by itself secure. **6. Praemia Solvere**: dep. on *Tempus adest*. A. 504, N. 2; H. 608, 4, N. 2. **nepoti**: sc. *tuo*; Romulus, as son of Mars, was Jupiter's 'grandson.' **7. ablatum terris**: 'to bear him away from earth and.' **10. Unus**: 'one' of the brothers, Romulus and Remus. **11. Rata**: freely, 'fulfilled.'

14. Quae . . . rapinae: *et ille* (*Gradivus*) *sensit ea* (the conditions mentioned in lines 12, 13) *esse signa rapinae* (the carrying of Romulus to heaven) *promissae* (= 'which had been promised') *sibi*. **15. Innixus**: here followed by the dat. The meaning is, that Mars used his spear as a staff in mounting his chariot. **pressos temone**: because the 'tongue' ran

into the yoke, which weighed upon the horses' necks. Cf. N. to p. 98, l. 94. **16. equos**: put for *currum*, by metonymy.

19. suo Quiriti: collective for *suis Quiritibus*, i. e. *civibus Romanis*. **21. Dilapsum**: sc. *est*. **plumbea glans**: see N. to p. 125, l. 87. **22. intabescere**: in Met. II. 727–729 the bullet is represented as growing hot in its flight. **23. pulvinaribus altis**: of the gods, among whom Romulus was now to be. **24. est . . . Quirini**: 'such as the form of Quirinus is, clad in robe of state'; referring no doubt to some well-known statue of Romulus, who in the time of Ovid was generally identified with Quirinus.

22. METAMORPHOSES, XV. 60 *et seq.*

"How charming is divine Philosophy!"
MILTON: Comus.

Page 154. 1. Vir: Pythagoras, a celebrated Greek philosopher, born on the island of Samos in the earlier part of the sixth century B. C. Having made a long journey in the pursuit of knowledge, spending much time in Egypt, he returned to his native place only to find it suffering under the tyranny of Polycrates. Hence he wandered forth again, and finally settled in Lower Italy, where, particularly at Croton, he formed societies for the promulgation of his philosophical and political doctrines. He taught the immortality and transmigration of souls, declaring, tradition says, that he himself had been engaged in the Trojan War, in the person of Euphorbus; a statement to which he sought to add proof by recognizing the shield of Euphorbus in the temple where it was preserved. Pythagoras was said to have enjoined a vegetable diet. Important discoveries in mathematics, astronomy, and music are ascribed to him, as, for example, the first proof of the geometrical proposition known as the *Pons Asinorum*.

hic: at Crotona. Our poet is led to set forth the teachings of Pythagoras from his alleged relations with Numa, the second king of Rome, to whom he was said to have given instruction. The narrative of Numa's reign in the Metamorphoses follows that of the reign of Romulus.

2. dominos: Polycrates and his followers. **3. licet**: with *remotos*; 'although (far) removed.' **5. oculis pectoris**: 'with

the eyes of his mind,' we should say. Many of the ancients supposed that the seat of intelligence is in the breast.

6. vigili: with *curā*. **7. In medium discenda dabat**: sc. *ea*; 'he made them open to all for learning,' = 'he permitted all to learn them.' **coetus . . . docebat**: *docebat coetus* (*discipulorum*) *silentium et sua dicta mirantium, primordia magni mundi, et causas rerum, et quid natura esset.* The disciples of Pythagoras were bound to undergo a long probation of unquestioning, silent obedience. He taught them also certain 'sayings,' called often the 'golden verses,' some of which have been preserved. The reverence of his followers extended so far that in reply to any objection to his doctrines that might be raised, the words *αὐτὸς ἔφα, ipse dixit*, 'he himself said it,' were deemed a sufficient rejoinder.

10. Quid deus: sc. *esset*; not *sit*, because following *docebat*. **11. Iuppiter . . . tonarent**: sc. *utrum*. Cf. p. 81, l. 56, and N. **12. Quid quateret terras**: the earthquake, the cause of which was a question much discussed in antiquity. **13. Et**: 'and (in general).' **Primus Arguit**: = 'he was the first to teach that it is wrong.' **15. non et credita**: = 'which also were not accepted' by the mass of mankind, who continued to eat meat.

16. Parcite: for *nolite*. **dapibus**: of flesh. **19. sunt quae**: 'there are (other vegetables) which' require cooking to render them edible. Why is *sunt* repeated? **21. thymi**: a favorite plant of the bees.

24. animae: for *animi*; *anima* refers rather to the life-principle, inseparable from an organism. **25. Sede**: i. e. *corpore*. The doctrine here taught, metempsychosis, was held by many in antiquity, as it is to-day by the Brahmans and Buddhists. In the lines of Tennyson ("In Memoriam," xlvii.):

> "That each, who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general soul,
> Is faith as vague as all unsweet."

Page 155. 27. pectore in adverso: i. e. squarely in front, as he faced the foe. **28. minoris Atridae**: Menelaus. **29. clipeum**: of Euphorbus, which Menelaus after the war had

put up in the temple of Juno at Argos, as a votive offering. See N. to l. 1.

31. Errat: the subject is *Spiritus*, 'the soul.' **illinc huc, hinc illuc**: i. e. *ex uno corpore in alterum.* **34. noster**: *spiritus hominum.* **35. facilis**: 'pliable.' The same doctrine of pre-existence and transmigration of souls is expounded in the sixth book of Vergil's Aeneid, and is not infrequently set forth by modern poets. So Wordsworth ("Ode on the Intimations of Immortality"):

> "Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar."

How it would be possible to pass from one being to another without clear recollection of the previous condition, is poetically expressed by Tennyson ("The Two Voices"):

> "As old mythologies relate,
> Some draught of Lethe might await
> The slipping thro' from state to state."

23. METAMORPHOSES, XV. 746 *et seq.*

"*Thou wert Rome's sacrifice, her greatest, last.*"
READE: The Rubicon.

1. Caesar: the deification of Julius Caesar is the last of the Transformations treated by our poet in the Metamorphoses (see p. 7). Caesar's death is said to have been preceded by numerous premonitions of an extraordinary character. Not long after it he was pronounced a deity by the Senate; and during the first public games given in his honor by Augustus, a comet appeared, which shone for seven successive days. In this, it was commonly supposed, the soul of the dead conqueror and statesman passed to the abode of the gods. **Marte**: by metonymy, for *bello*, as *togā* also for *pace*; to be taken with *Praecipuum*.

3. properata: referring to the swiftness with which Caesar passed from one victory to another. **4. stellam comantem**: defines *sidus novum* more closely. **5. sua progenies**: Octavius, afterwards Augustus, who was the adopted son and heir of Caesar. In the following lines he is made almost as promi-

nent as Caesar himself, being flattered in a style which was considered in Ovid's time both proper and in good taste, but which is much at variance with the ideas of modern times. Cf. p. 67, Selection 21, l. 4; p. 85, lines 11, 12, et al. **6. quam quod**: 'than the fact that.' **huius**: Augustus.

7. Ne . . . erat: that the god Augustus might not be of mortal descent, his adoptive father must be deified! **8. aurea**: suggests the glowing beauty of the goddess of love. **9. genetrix**: Venus, mother of Aeneas, from whom, in common with the other members of the Julian gens, Caesar claimed descent. **10. Pontifici**: Caesar became 'high-priest' in 74 B. C. The use of the title here heightens the impression of wickedness attached by our poet to the murder. **coniurata**: = 'of the conspirators,' Brutus and others, who slew Caesar.

Page 156. 12. mihi: as patroness of the Julian gens and of Caesar. **mole**: 'effort.' **14. Iulo**: son of Aeneas; mentioned here as mythical founder of the Julian gens. **15. Sola**: among the gods. **iustis**: i. e. 'real,' 'well-grounded'; not imaginary. **16. antiqua Damna**: as the destruction of Troy, and the wanderings of the remnant of the Trojans before they were permitted to settle in Italy. **17. hic**: 'the present fear.' **priorum**: *timorum*. Why gen.? **20. Caede . . . Vestae**: the Pontifex Maximus had supervision of the worship of Vesta, with the proper maintenance of which the destiny of the city was thought to be intimately connected. Venus fears that if Caesar is killed, the sacred fire of Vesta will be suffered to go out, thus bringing untold evil to the state.

22. Qui quamquam: = *et quamquam ei*. **23. sororum**: see l. 50. **27. tristis**: with *imago*; '(being) gloomy.' A long list of prodigies, said to have portended the death of Caesar, is given by the writers of the time. Several of them are mentioned by Shakspeare ("Julius Caesar," Act ii.):

> "And graves have yawn'd, and yielded up their dead;
> Fierce fiery warriors fight upon the clouds,
> In ranks, and squadrons, and right form of war,
> Which drizzled blood upon the Capitol:
> The noise of battle hurtled in the air,
> Horses did neigh, and dying men did groan,
> And ghosts did shriek and squeal about the streets."

29. faces: 'fiery appearances.' **30. guttae cruentae**: considered an omen portending the direst calamities. **31. vultum**: cf. p. 89, l. 101, and N. **32. Lunares currus**: = *currus Lunae*. See p. 101, l. 189, and N. **33. bubo**: reckoned a bird of ill omen; for this reason, and also because it is a night-bird, called 'Stygian.' So Shakspeare ("Julius Caesar," Act I.):

> "And, yesterday, the bird of night did sit
> Even at noon-day, upon the market-place,
> Hooting and shrieking."

34. lacrimavit ebur: when drops of moisture gathered on the ivory images of the gods in the temples, it was thought that the deities were weeping in anticipation of impending calamity. **feruntur Auditi**: sc. *esse*; trans. as if *dicitur auditos* (or *audita*) *esse*.

36. litat: 'gives favorable omen.' So in "Julius Caesar":

> "CAESAR. What say the augurers?
> SERVANT. They would not have you to stir forth to-day.
> Plucking the entrails of an offering forth
> They could not find a heart within the beast."

37. caesum caput: sc. *iecoris*; refers to a projection on the right lobe of the liver. If this, or other parts of the entrails, chanced to be cut by the sacrificer's knife, it was thought an unfavorable omen.

Page 157. 39. silentum: for *silentium*; i. e. *mortuorum*. See N. to p. 60, l. 21.

42. Praemonitus: nom. pl. **stricti feruntur**: as *feruntur auditi*, l. 34. **43. templum**: here 'senate-house' (= *curia*, l. 44) of Pompey, in which Caesar was murdered. The word *templum* may be applied to any enclosed and duly consecrated place.

47. Paris . . . Atridae: in the war before Troy, Paris was on the point of being slain by Menelaus, when Venus, who favored him because of his decision in the contest for beauty, bore him away in a cloud to a place of safety. **48. Diomedeos**: 'of Diomedes,' who had already wounded Venus's son Aeneas when she rescued him. **49. genitor**: Jupiter.

50. Intres: sc. *ut*. **sororum trium**: the Fates. See p. 27; also notes to p. 56, l. 46, and p. 145, l. 31. **51. moli-**

mine vasto: = 'of massive construction.' **52. rerum tabularia**: = 'the archives of fate.' **54. tuta atque aeterna**: '(being) secure and everlasting.'

61. natus suus: see N. to l. 5. **nominis heres**: after Caesar's death Octavius took the name *Gaius Iulius Caesar Octavianus*. **62. caesi . . . habebit**: *et fortissimus ultor caesi parentis* ('as — avenger of his father's murder') *habebit nos* (*deos*) *suos* (for *socios*, = 'on his side') *in bella*.

64. Hanc animam: of Caesar, just killed. With true artistic sense, the poet spares us the harrowing details of the assassination, which moreover were familiar to all his readers. **66. aede**: the temple of Julius Caesar, which Augustus built in the forum.

Page 158. **67. sede senatus**: *curia Pompei*; see N. to l. 43. **68. sui . . . astris**: *et eripuit sui Caesaris animam* (= *animum*) *membris, et, non passa eam recentem* (just separated) *in aëra solvi, intulit caelestibus astris*. **71. capere, ignescere**: sc. *illam*. **73. spatioso limite**: 'in wide path,' referring to the tail of the comet. **74. nati . . . maiora**: *et videns benefacta sui nati* (see N. to l. 5) *fatetur esse maiora quam sua* (*benefacta*).

> "When beggars die there are no comets seen;
> The heavens themselves blaze forth the deaths of princes."
>
> SHAKSPEARE: Julius Caesar.

24. METAMORPHOSES, XV. 871–879.

> "*Not marble, nor the gilded monuments*
> *Of princes, shall outlive this powerful rime*"
>
> SHAKSPEARE: Sonnet 55.

1. Iamque . . . vetustas: Ovid, as other ancient and some modern poets, predicts with no uncertain voice the immortality of his work. Cf. pp. 77, 78, and notes. **opus**: the Metamorphoses; with *exegi*, suggests the completion of a structure, or monument. **Iovis ira**: the thunderbolt.

3. Cum . . . aevi: *illa dies, quae habet ius nihil* (= 'over nothing') *mei nisi huius corporis, finiat spatium mei incerti aevi cum volet* ('whenever it pleases'). B. 261, 2; A. 472, *b*. **5. Parte meliore mei**: poetic spirit and fame.

9. Si, etc.: *si praesagia vatum quid veri habent.* Poets were thought to be inspired; see p. 62, Selection 14, and N. This tribute to the immortality of verse finds an interesting parallel in Spenser's "Ruins of Time":

> "For deeds doe die, however noblie donne,
> And thoughts of men do as themselves decay;
> But wise words, taught in numbers for to runne,
> Recorded by the Muses, live for ay;
> Ne may with storming showers be washt away,
> Ne bitter breathing windes with harmful blast,
> Nor age, nor envie, shall them ever wast."

> "But Fame, with golden wings, aloft doth flie,
> Above the reach of ruinous decay,
> And with brave plumes doth beate the azure skie,
> Admir'd of base-borne men from farre away:
> Then, who so will with vertuous deeds assay
> To mount to heaven on Pegasus must ride,
> And with sweete Poets verse be glorifide."

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ENGLISH PRONUNCIATION OF PROPER NAMES

The system used in the following list to indicate the English pronunciation is intended to be lucid and consistent, and at the same time to present as few points of divergence as possible from the systems found in the best dictionaries. The so-called long vowels have above them a macron or some mark indicative of quality; the short stressed vowels have no mark at all; the obscure unstressed vowels have a dot under them, thus: —

ā as in 'f*a*te.'	**ẹ** as in 'hat*e*d.'*	**ọ** as in 'democr*a*t.'*
a " " 'f*a*t.'	**ė** " " 'h*er*.'	**ū** " " '*u*se.'
ạ " " 'id*ea*.'*	**ī** " " 'p*i*ne.'	**u** " " '*u*p.'
ä " " 'arm.'	**ị** " " 'p*i*n.'	**ụ̄** " " 'sing*u*lar.'*
â " " 'all.'	**ị̄** " " 'un*i*ty.'*	**ụ** " " 'circ*u*s.'*
ē " " 'me.'	**ō** " " 'no.'	**Ū** " " 'r*u*de.'
e " " 'met.'	**o** " " 'not.'	**U** " " 'f*u*ll.'

The chief stress or accent is indicated by ′, the secondary by ″; but the secondary stress is not marked when separated from another stress by a single intervening unstressed syllable, for in that case one naturally puts it in the proper place.

Accius, ak′sh(y)ụs.
Acoetes, ạ-sē′tēz.
Aeneas, ẹ-nē′ạs.
Aeolus, ē′ọ-lụs.
Aethalion, ẹ-thā′lị-ọn.
Aethon, ē′thọn.
Aetna, et′nạ.
Agamemnon, ag-ạ-mem′nọn.
Agenor, ạ-jē′nọr.
Alcimedon, ạl-cim′ẹ-dọn.
Alphenor, ạl-fē′nọr.
Ammon, am′ọn.
Amphion, ạm-fī′ọn.
Amphitrite, am-fị-trī′tẹ.
Amymone, am-i-mō′nẹ.
Anapis, ạn-ā′pịs.
Andromeda, ạn-drom′ẹ-dạ.
Apollo, ạ-pol′ō.
Aratus, ạ-rā′tụs.
Arcas, är′kạs.

* The obscure unstressed vowels are in effect very much alike, but they differ slightly according to the character of the adjoining consonants. They are most correctly sounded when one glides over them rapidly and naturally.

The editor is indebted to Professor George Hempl, of the chair of English Philology and General Linguistics, University of Michigan, for kind assistance in preparing this list.

Arethusa, ar-ẹ-thū′sạ.
Argos, är′gọs.
Arion, ạ-rī′ọn.
Astraea, ạs-trē′ạ.
Atlas, at′lạs.
Attis, at′ịs.
Augustus, â-gus′tụs.
Ausonia, â-sō′nị-ạ.

Bacchiadae, bạ-kī′ạ-dē.
Bacchus, bak′ụs.
Battus, bat′ụs.
Baucis, bâ-sịs.
Boeotia, bẹ-ō′sh(y)ạ.
Bootes, bọ-ō′tēz.
Busiris, bū-sī′rịs.

Cadmus, kad′mụs.
Caesar, sē′zạr.
Calymne, kạ-lim′nẹ.
Camillus, kạ-mil′ụs.
Caria, kā′rị-ạ.
Carseoli, kạr-sē′ọ-lī.
Cassiope, kạ-sī′ọ-pẹ.
Castalia, kạs-tā′lị-ạ.
Caystros, kā-is′trọs.
Cepheus, sē′fūs.
Cephisis, sẹ-fī′sịs.
Cephisus, sẹ-fī′sụs.
Cerberus, sėr′bẹ-rụs.
Ceres, sē′rēz.
Chaos, kā′ọs *or* kā′os.
Chloris, klō′rịs.
Cicones, sik′ọ-nēz.
Cimmerii, si-mē′rị-ī.
Cinyras, sin′ị-rạs.
Clymene, klim′ẹ-nẹ.
Coeus, sē′ụs.
Corinna, kọ-rin′ạ.
Crocos, krō′kọs.
Cyane, sī′ạ-nẹ.
Cyclades, sik′lạ-dēz.
Cyclops, sī′klops.
Cyllene, si-lē′nẹ.
Cynthia, sin′thị-ạ.
Cynthus, sin′thụs.
Cytherea, sith-ė-rē′ạ.

Daedalus, ded′ạ-lụs.
Damasichthon, dam-ạ-sik′thọn.
Delos, dē′lọs *or* dē′los.
Delphi, del′fī.
Deucalion, dū-kā′lị-ọn.
Dia, dī′ạ.
Dictys, dik′tịz.
Dirce, dėr′sẹ.
Dis, dis.
Doris, dō′rịs.

Echion, ẹ-kī′ọn.
Elis, ē′lịs.
Elysium, ẹ-lizh′(y)ụm.
Ennius, en′ị-ụs.
Eos, ē′ọs *or* ē′os.
Eous, ẹ-ō′ụs.
Ephyre, ef′ị-rẹ.
Epimethis, ep-ị-mē′thịs.
Epopeus, ẹ-pō′pūs.
Erebus, er′ẹ-bụs.
Eridanus, ẹ-rid′ạ-nụs.
Erinys, ẹ-rin′ịs.
Eumenides, ū-men′ị-dēz.
Eumolpus, ū-mol′pụs.
Euphorbus, ū-for′bụs.
Europa, ū-rō′pạ.
Eurotas, ū-rō′tạs.
Eurus, ū′rụs.
Eurydice, ū-rid′ị-sẹ.

Falerii, fạ-lē′rị-ī.
Falisci, fạ-lis′ī.
Flora, flō′rạ.

Gabii, gā′bị-ī.
Getae, jē′tē.
Gradivus, grạ-dī′vụs.

Haemus, hē′mụs.
Halaesus, hạ-lē′sụs.
Hector, hek′tọr.

Hesperia, hẹs-pē′ri-ạ.
Hesperides, hẹs-per′i-dēz.
Hyacinthia, hī-ạ-sin′thi-ạ.
Hyacinthus, hī-ạ-sin′thụs.
Hymenaeus, him-ẹ-nē′ụs.

Iapetus, ī-ap′ẹ-tụs.
Icarus, ik′ạ-rụs.
Ida, ī′dạ.
Ilioneus, i-lī′ọ-nūs.
Iris, ī′ris.
Ismenus, is-mē′nụs.
Itys, ī′tis.
Iulus, ī-ū′lụs.
Iuno, jū′nō.
Iuppiter, jū′pi-tẹr.
Ixion, ik-sī′ọn.

Latona, lạ-tō′nạ.
Lebinthus, lẹ-bin′thụs.
Lelex, lē′lẹx.
Lethe, lē′thẹ.
Liber, lī′bẹr.
Libya, lib′-i-ạ.
Libys, lī′bis.
Lucretius, lū-krē′sh(y)ụs.
Lycabas, lik′ạ-bạs.
Lycaeus, lī-sē′ụs.
Lycaon, li-kā′ọn.

Maenalus, men′ạ-lụs.
Maia, mā′(y)ạ.
Manto, man′tō.
Mars, märz.
Medon, mē′dọn.
Medusa, mẹ-dū′sạ.
Melanthus, mẹ-lan′thụs.
Memnon, mem′nọn.
Mettus Fufetius, met′ụs fū-fē′sh(y)ụs.
Midas, mī′dạs.
Minerva, mĭ-nėr′vạ.
Minos, mī′nọs.

Narcissus, nạr-sis′ụs.
Naxos, nax′ọs.
Neleus, nē′lūs.
Nereus, nē′rūs.
Ninus, nī′nụs.
Niobe, nī′ọ-bẹ.

Olympus, ọ-lim′pụs.
Opheltes, ọ-fel′tēz.
Orestes, ọ-res′tēz.
Orpheus, or′fẹ-ụs.
Ortygia, ọr-tij′(y)ạ.
Ossa, os′ạ.

Palicus, pạ-lī′kụs.
Pallas, pal′ạs.
Panope, pan′ọ-pẹ.
Parcae, pär′cē.
Paris, par′is.
Parnassus, pạr-nas′ụs.
Paros, pā′rọs.
Pelion, pē′li-ọn.
Penates, pẹ-nā′tēz.
Pergus, pėr′gụs.
Perillus, pẹ-ril′ụs.
Perseus, pėr′sẹ-ụs.
Phaedimus, fed′i-mụs.
Phaethon, fā′ẹ-thọn.
Phalaris, fal′ạ-ris.
Philemon, fī-lē′mọn.
Philomela, fil-ọ-mē′lạ.
Phlegon, fleg′ọn.
Phocis, fō′sis.
Phoebe, fē′bẹ.
Phoebus, fē′bụs.
Phoenix, fē′nix.
Phrygia, frij′(y)ạ.
Pisa, pī′sạ.
Proreus, prō′rūs.
Proserpina, prọ-sėr′pi-nạ.
Pyramus, pir′ạ-mụs.
Pyrois, pir′ọ-is.
Pyrrha, pir′ạ.
Pythagoras, pi-thag′ọ-rạs.

Quirinus, kwi-rī′nụs.
Quirites, kwi-rī′tēz.

Rhodope, rō′dǫ-pę.
Romulus, rom′ū-lụs.

Samos, sā′mǫs.
Sardis, sär′dịs.
Saturnus, sạ-tėr′nụs.
Scythia, sith′ị-ạ.
Semiramis, sę-mir′ạ-mịs.
Silenus, sị-lē′nụs.
Silvanus, sịl-vā′nụs.
Simois, sim′ǫ-ịs.
Sipylus, sip′ị-lụs.
Sisyphus, sis′ị-fụs.
Sparta, spär′tạ.
Styx, stiks.
Superbus, sū-pėr′bụs.

Tagus, tā′gụs.
Tanais, tan′ạ-ịs.
Tantalis, tan′tạ-lịs.
Tantalus, tan′tạ-lụs.
Tarquinius, tạr-kwin′ị-ụs.
Tartarus, tạr′tạr-ụs.
Tatius, tā′sh(y)ụs.
Tenedos, ten′ę-dǫs.
Tethys, tē′thịs.
Themis, thē′mịs.
Thersites, thęr-sī′tēz.
Thisbe, thiz′bę.
Thrasius, thrā′sh(y)ụs.
Tibullus, tị-bul′ụs.
Tiresias, tị-rē′sh(y)ạs.
Titan, tī′tạn.
Tityos, tit′ị-ǫs.
Tityrus, tit′ị-rụs.
Triton, trī′tǫn.

Varro, var′ō.
Vesta, ves′tạ.
Vulcanus, vụl-kā′nụs.

Zephyrus, zef′ị-rụs.

VOCABULARY.

ABBREVIATIONS.

a. = *active.*
abl. = *ablative.*
abs. = *absolute.*
acc. = *accusative.*
adj. = *adjective.*
adv. = *adverb, adverbial.*
c. = *common (gender).*
causat. = *causative.*
chap. = *chapter.*
comp. = *comparative.*
conj. = *conjunction.*
dat. = *dative.*
decl. = *declension.*
def. = *defective.*
dem. = *demonstrative.*
dep. (in vocabulary) = *deponent.*
dim. = *diminutive.*
e. g. = *exempli grātiā=for example.*
Eng. = *English.*
et al. = *et alibī = and elsewhere.*
et seq. = *et sequentia = and what follows.*
etc. = *et cētera = and so forth.*
excl. = *exclamation.*
f. = *feminine.*
freq. = *frequentative.*
fut. = *future.*
gen. = *genitive.*
ibid. = *ibīdem = in the same place.*
id. = *īdem = the same.*
i. e. = *id est = that is.*
imp. = *imperative.*
impers. = *impersonal, impersonally.*
impf. = *imperfect.*
inch. = *inchoative.*
indecl. = *indeclinable.*
indef. = *indefinite.*
indic. = *indicative.*
inf. = *infinitive.*
interj. = *interjection.*
intr. = *intransitive.*
irr. = *irregular.*
lit. = *literally.*
m. = *masculine.*
MSS. = *manuscripts.*
n., neut. = *neuter.*
nom. = *nominative.*
num. = *numeral.*
p., pp. = *page, pages.*
part. = *participle.*
pass. = *passive.*
patr. = *patronymic.*
pers. = *person.*
pf. = *perfect.*
pl. = *plural.*
plup. = *pluperfect.*
pos. = *positive.*
pred. = *predicate.*
prep. = *preposition.*
pres. = *present.*
pron. = *pronoun.*
reflex. = *reflexive.*
rel. = *relative.*
sing. = *singular.*
subj. = *subjunctive.*
subst. = *substantive.*
sup. = *superlative.*
trans. = *transitive.*
v. = *verb.*
voc. = *vocative.*
1, 2, 3, 4 with verbs = 1st, 2d, 3d, or 4th conjugation.

VOCABULARY.

ā, ab [cf. ἀπό, Eng. of, off], prep. with abl., *from, away from, out of;* of place or direction, *at, on, in, from,* as **ā dextrā,** *on the right,* **ab utrāque parte,** *on both sides,* **ab omnī parte,** *on all sides;* of time, *after, from, since,* as **ab imbre,** *after the shower,* **ab hīs,** *after these* (*words*); of agency, *by,* as **ab illō,** *by him.*

Abantēus [= Ἀβάντειος], adj., *of Abas, Abas's.* Abas was an early king of Argos, grandson of Danaus. From him some later kings of Argos were called Abiantids (*Abiantiadae*).

Abantiadēs, -ae, [Ἀβαντιάδης], patr., m., *son of Abas, descendant of Abas; Perseus,* so named because he was the son of Danaë, grand-daughter of Abas.

abdō, -dere, -didī, -ditum, [ab + dō], 3, a., *put away, remove; conceal, hide, keep secret.* **abditus,** as participial adj., *secluded, remote.*

abeō, -īre, -īvī or **-iī, -itum,** fut. part. **abitūrus,** [ab + eō], irr., n., *go away, depart; pass away, expire; pass over, be transformed, change* (*into*).

abigō, -igere, -ēgī, -āctum, [ab + agō], 3, a., *drive away, drive off, carry off;* especially of cattle, *drive off* as booty.

abluō, -luere, -luī, -lūtum, [ab + luō], 3, a., *wash away, wash off, cleanse, wash; purify.*

aboleō, -ēre, -ēvī, -itum, [ab + obsolete **oleō**], 2, a., *destroy.*

abrumpō, -rumpere, -rūpī, abruptum, [ab + rumpō], 3, a., *break off, tear, sever, rend.*

abscindō, -scindere, -scidī, abscissum, [ab + scindō], 3, a., *tear off, tear away, break off; part, separate, divide.*

absum, abesse, āfuī, [ab + sum], irr., n., *be away, be absent; be distant, be far off, be far away; be wanting, be lacking, fail; be exempt from; be of no help, be of no avail* to any one, *not help, fail to help.*

absūmō, -sūmere, -sūmpsī, -sūmptum, [ab + sūmō], 3, a., *take away; use up, consume, exhaust; destroy.*

abundō, -āre, -āvī, -ātum, [ab + undō from **unda,** *a wave*], 1, n., *overflow, flow in profusion; abound in, be rich in, be well provided with, possess.*

accēdō, -cēdere, -cessī, -cessum, [ad + cēdō], 3, n., *move towards, draw near, approach; enter upon, take part in, undertake; be added, be admitted, be received;* used often as synonymous with the passive of **addō,** *add.*

accendō, -cendere, -cendī, accēnsum, [ad + candō, unused form; cf. candeō], 3, a., *set fire to, kindle, light; inflame, arouse, excite.*

accingō, -cingere, -cīnxī, accīnctum, [ad + cingō], 3, a., *gird to, gird on, bind on; arm, equip, furnish.*

accipiō, -cipere, -cēpī, -ceptum, [ad + capiō], 3, a., *take to* one's self, *receive, accept; admit, receive* as guest, *entertain, welcome; hear, learn.* **acceptus**, participial adj., *welcome, acceptable, pleasing, dear.*

accipiter, -tris, m., general name for a *bird of prey;* in particular, *hawk, falcon.*

Accius, -ī, m., *L. Accius*, an early Roman tragic poet, born 170 B. C. He lived to a great age and wrote many tragedies; also an historical poem, and three prose works. Only a few fragments of his writings are extant, but these indicate marked literary power.

acclīvis, -e, or **acclīvus**, -a, -um, [ad + clīvus], adj., *mounting upwards, up hill, ascending, steep.*

accommodō, -āre, -āvī, -ātum, [ad + commodō], 1, a., *fit, adapt; adjust, apply.*

accumbō, -cumbere, -cubuī, accubitum, 3, n., *lie down by, lie near;* especially *recline* at table, in accordance with the custom prevalent in the time of the Roman Empire, the body reclining on a couch, the left arm resting on a cushion, the right arm being left free to take food.

ācer, ācris, ācre, adj., *sharp, piercing, penetrating, keen; spirited, eager, zealous; violent, vehement; fierce, severe, bitter.* **nōn ācris favīlla**, *embers no longer glowing,*

acerbus, -a, -um, [ācer], adj., *harsh* to the taste, *bitter, sharp; unripe, crude; severe, disagreeable; cruel.*

acervus, -ī, m., *heap, pile, mass.*

aciēs, -ēī, f., *sharp point, sharp edge;* of a weapon, *point, edge;* of the eye, *sharp look, glance, keenness of eye-sight, vision;* as military term, *line of battle, army, battle, engagement.*

Acoetēs, -ae, [Ἀκοίτης], m., *Acoetes*, a Tyrrhenian helmsman, who shipped with a crew that tried to make a slave of Bacchus. See N. to p. 112, l. 1.

aconītum, -ī, [ἀκόνιτον], n., *wolf's bane, aconite*, a plant from which a deadly poison was prepared; pl. **aconīta**, **-ōrum**, *poisons, doses of poison.*

ācriter [ācer], adv., *sharply, keenly; vigorously, courageously; eagerly, earnestly; fiercely, severely, cruelly.*

āctum, -ī, [agō], n., lit. *thing done; deed, act, transaction; decree, law.*

acūmen, -inis, [acuō], n., *point;* of the mind, *acuteness, keenness, sharpness.*

acuō, -uere, -uī, -ūtum, [cf. acus, *needle*], 3, a., *sharpen, make sharp, whet; quicken, arouse, excite.*

ad, prep. with acc. only, *to;* of direction and motion, *to, towards, up to;* of place, *in the vicinity of, near to, next, among;* of purpose, *for, in order to, for the purpose of;* of result, *according to, at, on, in consequence of;* with numerals, *near to, almost, about.* **ad citharam**, *in accompaniment to the cithara.* **ad hanc lēgem**, *on this condition.* **ad nōmen**, *at the name, on hearing the name.* **ad lūnae radiōs**, *in the moonlight, by the light of the moon,*

adamās, -antis, [ἀδάμας], m., *adamant*, the hardest iron or steel; by metonymy, *hardness, firmness, inexorableness.*

addō, -dere, -didī, -ditum, [ad + dō], 3, a., *bring to, add to, join to; add, make additions to, increase, augment.*

addūcō, -dūcere, -dūxī, -ductum, [ad + dūcō], 3, a., *lead to, bring to, carry to; draw, induce, influence; draw to, tighten;* of the skin, *wrinkle.*

adedō, -ere, -ēdī, -ēsum, pres. not used, [ad + edō, *eat*], *gnaw at; wear away, consume.*

adeō [ad + eō], adv., *so far, so.*

adeō, -īre, -īvi or **-ī, -itum,** [ad + eō], irr., n. and a., *go to, come to, approach, draw near to, reach; accost, apply to, visit; attack, assail; enter upon, undertake.*

adfectō, -āre, -āvī, -ātum, [freq. of adficiō], 1, a., *strive for, strive after, aspire to; cherish, cling to.*

adferō, adferre, attulī, adlātum, [ad + ferō], irr., a., *bring to, carry to, furnish; introduce,* as a custom; *bring forward, allege; announce, report.*

adficiō, -ficere, -fēcī, -fectum, [ad + faciō], 3, a., *do something to, treat, use, affect; visit with, afflict, attack.* **poenā adficere,** *to punish.*

adflātus, -ūs, [adflō], m., *a blowing on, breath, blast; inspiration.*

adflō, -āre, -āvī, -ātum, [ad + flō], 1, a. and n., *blow on, breathe upon; inspire.*

adfor, -fārī, -fātus, [ad + for], 1, dep., *speak to, address, accost;* of the gods, *invoke;* of the dead, *bid farewell to.*

adfundō, -fundere, -fūdī, -fūsum, [ad + fundō], 3, a., *pour on, add;* reflex and pass., *prostrate one's self, cast one's self down, stretch out.*

adhaereō, -haerēre, ——, ——, [ad + haereō, *cling*], 2, n., *stick to, cling to, adhere to.* **vinctō in corpore adhaerent,** *they cling to the fettered form.*

adhaerēscō, -haerēscere, -haesī, ——, [adhaereō], 3, inch., n., *stick to, adhere to; remain clinging* or *hanging, remain.*

adhūc [ad + hūc], adv. of time, *until now, hitherto, up to this time, as yet; still, yet.* **adhūc nōn,** *not as yet, not to this time.*

adiciō or **adjiciō, -icere, -iēcī, -iectum,** [ad + iaciō], 3, a., *throw to, fling, hurl, throw up to; join, add, contribute.*

adigō, -igere, -ēgī, -āctum, [ad + āgō], 3, a., *drive to; drive home, plunge, thrust; force, urge; bind by oath.*

adimō, -imere, -ēmī, -ēmptum, [ad + emō], 3, a., *take away, deprive of; cut off, remove; free from;* used of motion not violent, and usually of desirable objects.

aditus, -ūs, [adeō], m., *approach, access; way of approach, entrance, passage.*

adiūrō, -āre, -āvī, -ātum, [ad + iūrō], 1, a., *swear in addition, add an oath; take an oath to, swear to, affirm by oath.*

adlevō, -āre, -āvī, -ātum, [ad + levō], 1, a., *raise up, lift up; sustain, comfort, console.*

adligō, -āre, -āvī, -ātum, [ad + ligō], 1, a., *bind to, bind up; bind, fasten, attach; bind about, fetter; hinder, detain.*

adloquor, -loquī, -cūtus, [ad + loquor], 3, dep., a., *speak to, address, greet; console, encourage; appeal to, exhort, arouse.*

admīror, -ārī, -ātus sum, [ad + mīror], 1, dep., a. and n., *wonder at, admire, be surprised at; regard with wonder, be astonished at.*

admissum, -ī, [admittō], n., *wrong-doing, offence, wrong, crime.*

admittō, -mittere, -mīsī, admissum, [ad + mittō], 3, a., *send to, let go, let loose; allow, admit, permit, commit; give loose reins to, quicken, accelerate; rush headlong.* equus admissus, *a horse going with loose reins, a horse going at full speed, a horse at full speed.*

admoneō, -ēre, -uī, -itum, [ad + moneō], 2, a., *suggest to, remind, advise; bid, direct, order; warn, reprove; admonish, urge on, stimulate.*

admonitor, -ōris, [admoneō], m., *reminder, admonisher, instigator.*

admonitus, -ūs, [admoneō], m., *a reminding, suggestion, request; warning, reproof, remonstrance.*

admoveō, -movēre, -mōvī, admōtum, [ad + moveō], 2, a., *move to, move towards, bring to, carry to; convey, conduct, lead to; apply, direct to.* īgnibus admōtīs, *by the application of fire.*

adoperiō, -perīre, -peruī, adopertum, [ad + operiō], 4, a., *cover, cover over.* adoperta vultum, *with her face covered, with face veiled.*

adoptō, -āre, -āvī, -ātum, [ad + optō], 1, a., *take by wish, choose, select; receive* as into a family, *adopt* as a child.

adōrō, -āre, -āvī, -ātum, [ad + ōrō], 1, a., *call upon, address, supplicate; worship, adore, honor.*

adsēnsus, -ūs, [adsentiō], m., *assent, agreement, approval; expression of approval, expression of assent.*

adsiduus, [adsideō], adj., *attending, present at; continual, constant, unceasing, persistent, incessant.*

adspīrō, -āre, -āvī, -ātum, [ad + spīrō], 1, a. and n., *breathe upon, blow upon,* used especially of favorable winds; *strive for, aspire to; be favorable to, favor.*

adsternō, -ere, ——, adstrātum, [ad + sternō], 3, a., *strew on;* pass. with reflexive force, *cast one's self down, throw one's self down.* illa adstrāta, *she, having cast herself down.*

adstō, -āre, -itī, ——, [ad + stō], 1, n., *stand by, stand at, stand near; stand up.*

adstringō, -ere, adstrīnxī, adstrictum, [ad + stringō], 3, a., *bind together, draw tight,* of the effect of cold, *congeal, freeze; bind, repress; bring into straits.*

adsuēscō, -ēscere, -ēvī, -ētum, [ad + suēscō], 3, n., *accustom to, habituate to; become accustomed to, be wont to, habituate.* adsuētus, *accustomed, wonted, usual.*

adsuētūdō, -inis, [adsuēscō], f., *custom, habit;* of personal relations, *familiarity, intimacy.* longā adsuētūdine, *by long intimacy.*

adsum, adesse, adfuī, [ad+sum], irr., n., *be near, be close at hand, be present; assist, aid.* adfore tempus, *that there would come a time, that a time would come.*

aduncus, -a, -um, [ad + uncus], adj., *bent in, bended; bent like a hook, hooked, crooked.*

adūrō, -ūrere, -ussī, -ūstum, [ad + ūrō], 3, a., *set fire to, set on fire; burn, singe, scorch;* of cold or frost, *nip, freeze, blight, blast*

advehō, -vehere, -vexī, -vēctum, [ad + vehō], 3, a., *carry to, bring*

to, convey. Pass. **advehor, -vehī, -vēctus sum,** *ride, be brought near, be borne, arrive, arrive at.*

advena, -ae, [advenīō], m. and f., lit. *one who comes to* a place; *stranger, foreigner, alien;* used sometimes with the force of an adj., *strange, foreign,* as **advena Nīlus,** *foreign Nile.*

adventus, -ūs, [advenīō], m., *arrival, approach.*

adversum, -ī, [adversus], n., *misfortune, disaster, calamity, evil, trouble.*

adversus, -a, -um, [advertō], adj., *turned toward, fronting, facing, in front of, opposite, directly in front; unfavorable, adverse, unsuccessful.* **per adversās undās,** *up stream.* **in adversum,** *in the opposite direction, to the opposite side, against.*

advertō, -tere, -tī, -sum, [ad + vertō], 3, a., *turn to, turn towards, direct to, direct;* of ships, *turn towards* or *to, steer to, steer.*

advolō, -āre, -āvī, -ātum, [ad + volō], 1, n., *fly to, fly towards; hasten, hurry forward, rush to.*

aedis or **aedēs, -is,** f., of the gods, *sanctuary, temple;* of men, in pl. only, *dwelling, house, habitation.*

aedituus, -ī, [aedēs, tuērī], m., *custodian* of a temple, *temple-keeper, sacristan.*

aeger, -gra, -grum, adj., *sick, unwell, diseased, ill; racked, suffering, feeble;* of mental conditions, *sick at heart, dejected, troubled, sorrowful.*

Aegyptus, -ī, [Αἴγυπτος], f., *Egypt.*

Aeneadēs, -ae, [Aenēās], m., patr., *son of Aeneas, descendant of Aeneas;* hence applied to his son, *Ascanius;* to *the people of Aeneas, the Trojans;* to the *Romans* as descendants of Aeneas; but particularly to *Julius Caesar,* as a member of the Julian Gens, which traced its descent from Aeneas.

Aenēās, -ae, [Αἰνείας], m., *Aeneas,* son of Venus by Anchises, a Trojan; mythical ancestor of the Julian Gens; a national hero of the Romans, and leading character in Vergil's epic, the Aeneid, which takes its name from him.

Aenēius, -a, -um, [Aenēās], adj., *of Aeneas, belonging to Aeneas.* **Aenēīa arma** (p. 78), *the arms of Aeneas,* referring to the Aeneid, of which Aeneas is the hero, and which begins with the word *arma.*

aēneüs, -a, -um, [aes], adj., *of bronze, brazen.* **aēnea prōlēs,** *the age of bronze, the Bronze Age.*

aēnum, -ī, [aēnus], n., *brazen kettle.*

aēnus, -a, -um, [aes], adj., *brazen.*

Aeolius, -a, -um, [Αἰόλιος], adj., *of Aeolus, belonging to Aeolus,* god of the winds; *Aeolian.*

Aeolus, -ī, [Αἴολος], m., *Aeolus,* god of the winds; son of Jupiter or Neptune by Melanippa; ruler of the Lipari islands north of the eastern part of Sicily, where he was said to keep the winds confined in a great cavern.

aequālis, -e, [aequus], adj., *equal, like, even, level, uniform.* As subst., **aequālis, -is,** m. and f., lit. *one of the same age, contemporary; fellow, mate, companion.*

aequē, [aequus], adv., *equally, in like manner, just as, to the same extent; fairly, reasonably.*

aequō, -āre, -āvī, -ātum, [aequus], 1, a., *equalize, make equal, make level; become equal to, come up to, reach; be like unto, resemble.* **aequātus,** *made even, made level.*

aequor, -oris, [aequus], n., *level surface, smooth surface;* particularly *surface of the sea,* hence *sea, ocean, still water.*

aequoreus, -a, -um, [aequor], adj., *of the sea, of the deep, oceanic, marine.*

aequum, -ī, [aequus], n., *fairness, justice, equity, right.* **ex aequō**, *on an equality, equally.*

aequus, -a, -um, adj., *equal, like, level; fair, equitable, reasonable; favorable, kind, propitious.*

āēr, āēris, [ἀήρ], m., *air; atmosphere, lower sky,* as opposed to the upper sky, the aether.

āërius, -a, -um, [āēr], adj., *of the air, aerial; through the air, towering in air, lofty.* **āëriae aurae**, *currents of upper air, airy heights.*

aes, aeris, n., *copper; bronze; money* of bronze or copper; sometimes put for **aēnea tabula**, *brazen tablet,* on which laws or enactments were engraved, which was set up and exposed to public view.

Aesonius, -a, -um, [Aesōn], adj., *Aesonian, of Aeson,* a prince of Thessaly, father of Jason. **Aesonius dux**, *the Aesonian leader,* Jason, leader of the Argonautic expedition.

aestās, -ātis, f., *summer, summer season; summer heat.*

aestuō, -āre, -āvī, -ātum, [aestus], I, n, *be agitated, be in commotion;* of fire, *be hot, glow, burn violently, rage;* of water, *surge, heave, swell, boil up;* of human emotions and actions, *be excited, burn, rage; waver, hesitate, fluctuate.*

aestus, -ūs, m., lit. *violent agitation;* of fire, *heat, glow;* also = **aestās**, *summer;* of water, *surge, swell, tide;* of human emotions and actions, *fire, warmth, ardor; doubt, indecision.*

aetās, -tātis, [for aevitās, from **aevum**, *age*], f., *period of life, age, lifetime; time, period, generation; old age; an age, epoch.* **aurea aetās**, *the Golden Age.*

aeternus, -a, -um, [for aevitern-us, from **aevum**], adj., *lasting, everlasting, eternal, endless; unbroken, perpetual, immortal, imperishable.*

Aethaliōn, -ōnis, [αἰθαλίων, *fiery*], *Aethalion,* a Tyrrhenian sailor; one of the crew that tried to make a slave of Bacchus, and were turned into dolphins.

aethēr, -eris, [αἰθήρ], m., *upper air, heavens, firmament, aether;* sometimes for **āēr**, *air, atmosphere.*

aetherius, -a, -um, [aethēr], adj., *of the upper air; ethereal, heavenly, celestial.*

Aethiops, -opis, [Αἰθίοψ, i.e. *burnt-face*], m., *Ethiopian,* native of Ethiopia, a country in Africa; *black man, negro.*

Aethōn, -ōnis, [αἴθων, *fiery*], *Aethon, Fiery,* name of one of the horses of Helios or Sol.

Aetna, -ae, [Αἴτνη], *Aetna,* a volcano in Sicily.

aevum, -ī, n., *endless time, eternity, time; lifetime, period of life, age, life, generation, period, old age.* **in aevum**, *for all time.* **in hōc aevī**, *to our own times.*

Agamemnōn, -onis, [Ἀγαμέμνων], m., *Agamemnon,* son of Atreus, king of Mycenae, and leader of the forces of the Greeks against Troy.

Agēnor, -noris, (Ἀγήνωρ], m., a king of Phoenicia, brother of Belus, father of Cadmus and Europa. **Agēnore nātus**, *Cadmus.* See N. to p. 108, l. 2.

Agēnoridēs, -ae, [Agēnor], patr., m., *son of Agenor, descendant of Agenor;* applied (1) to *Cadmus*, Agenor's son; (2) to *Perseus*, a descendant of Belus, Agenor's twin brother.

ager, -grī, m., *land, field, estate*, referring to improved or productive land; *territory, district, domain;* pl. **agrī**, sometimes *country, the open country, plain*, as opposed to cities or mountains.

agitābilis, -e, [agitō], adj., *easily moved;* of the air, *light-moving, light.*

agitō, -āre, -āvī, -ātum, [freq. of agō], 1, a., *drive, set in motion, stir; move to and fro, shake, brandish, toss; chase, pursue; goad, vex, torment; ponder, consider, cherish.*

āgmen, -minis, [agō], n., lit. *that which is driven*, hence of anything set in motion; *army on the march, line of march, line, column; crowd, throng, multitude, number, force, troop, band, army.*

agna, -ae, [āgnus], f., *ewe lamb.*

agnōscō, -nōscere, -nōvī, -nitum, [ad + gnōscō], 3, a., *discern, distinguish; recognize, identify; acknowledge, approve; understand, perceive the meaning of.*

agnus, -ī, *lamb;* used generally of lambs for sacrifice.

agō, agere, ēgī, āctum, 3, a. and n., *set in motion, drive, lead, tend; direct, conduct, guide; incite, induce, urge; press forward, chase, pursue; do, act, transact, perform; manage, carry on, accomplish;* of time, *spend, pass, live.* Imp. **age** as an interjection, *come now! come!* **agere iter**, *to take a course.* **agere currum, agere currūs**, *to drive a chariot.*

agricola, -ae, [ager, colō], m., *husbandman, farmer, peasant.*

āh or **ā**, interj. of sadness and pity, *ah! oh! alas!*

ai, [*αἴ*], interj. of sorrow, *alas! woe!*

āiō, pres. ind. āiō, aïs, aït, āiunt, impf. āiēbam, def., n., *say yes, affirm; say, speak, tell, relate.*

āla, -ae, [for axla, axula, dim. of **axis**], f., *wing, pinion;* of cavalry, *division.*

albus, -a, -um, adj., *white.*

Alcimedōn, -dontis, [*Ἀλκιμέδων*], m., *Alcimedon*, a sailor who shipped with the crew of which Acoetes was steersman.

āles, ālitis, [āla], as adj., *winged; swift, rapid.* As subst., **āles**, ālitis, m. and f., *bird.* **āles Iōvis**, *eagle.*

aliēnus, -a, -um, [alius], adj., *of another, belonging to another, another's; strange, foreign; unsuitable, out of place, ill-adapted, unseasonable; unfriendly, hostile.*

alimenta, -ōrum, [alō], n., *nourishment; food, provision.*

aliō, [alius], adv., *to another place, elsewhere.*

ālipēs, -pedis, [āla, pēs], adj., *having wings on the feet, wing-footed.* As subst., **Ālipēs**, -pedis, *he of the winged feet*, i. e. the god *Mercury.*

aliquandō, [alius, quandō], adv., *at some time or other, some time; at any time, ever; at some time in the past, once, formerly; at some time in the future, hereafter; at length, finally, at last.*

aliquis, aliqua, aliquid, nom. and acc. pl. n. **aliqua**, [alius, quis], indef. pron., *some one, any one, anybody;* pl. *some, any.* Neut. **aliquid** as subst., *something, anything.*

aliter, [alius], adv., *otherwise, differently; in any other way, in another manner; in another direction.*

alius, -a, -ud, gen. **alīus**, dat. **alīī**, adj., *another, some other, other, different, else.* **alius — alius**, *one — one, the one — the other;* pl. **aliī — aliī**, *some . . . others;* often as subst., *another, others.*

almus, -a, -um, [alō], adj., *nourishing, fruitful, refreshing; kind, propitious; generous, favorable.*

alō, alere, aluī, altum or alitum, 3, a., *nourish, feed, maintain, rear, foster, raise; increase, strengthen.*

Alphēias, -adis, [Ἀλφηϊάς], f., *lady of Alpheus*, i. e. *Arethusa*, who was loved by Alpheus. See N. to p. 128, l. 25.

Alphēnōr, -noris, [Ἀλφήνωρ], m., *Alphenor*, one of the seven sons of Niobe and Amphīon.

altē, [altus], adv., *on high, highly, loftily; deeply, profoundly.* **altius**, *more highly*, often *too high.*

alter, -era, -erum, gen. **alterīus**, dat. **alterī**, adj., *one* of two, *the one, the other, another; second, next.* **alter — alter**, *the one — the other, the former — the latter.*

altor, -tōris, [alō], m., *nourisher; foster-father.* **gaudēns altōre receptō**, *pleased because having gotten his foster-father back, rejoicing to receive his foster-father again.*

altum, -ī, [altus], n., *height, heaven; depth, the deep, the sea.* **ab altō**, **ex altō**, *from on high, from above.* **in altō**, *on the deep.*

altus, -a, -um, [alō], adj, *high, lofty, tall; elevated, exalted, towering; deep, profound.*

alumnus, -ī, [alō], m., *foster-son, ward.*

alveus, -ī, [alvus], m., *cavity, hollow;* of a river, *bed, channel;* of a ship, *hold, hull.*

alvus, -ī, [alō], f., *abdomen, belly.* **summā tenus alvō**, *as far as the waist.*

amāns, -antis, [amō], adj., *fond, loving; kind, affectionate.* As subst., **amāns**, -antis, m. and f., *lover.*

amārus, -a, -um, adj., *bitter, pungent; afflicting, sad, severe.* Pl. n. as subst., **amāra**, -ōrum, *bitter things, bitternesses.*

amātor, -ōris, [amō], m., *lover; warm friend.*

ambāgēs, -is, usually in pl., **ambāgēs**, -um, [ambi-, agō], f., *a going around, digression, evasion, circumlocution; dark saying, obscure utterance, riddle.* **positīs ambāgibus**, *having laid aside evasion.*

ambiguus, -a, -um, [ambigō], *wavering, uncertain, vacillating, doubtful; unreliable, dubious, obscure, ambiguous.*

ambiō, -īre, -īvī or -iī, -ītum, [ambi-, *around*, + eō], 4, n. and a., *go around, surround, encircle, encompass; revolve; canvass* for votes, *solicit, entreat.*

ambō, -ae, -ō, acc. **ambō** or **ambōs**, num. adj., *both.*

ambrosia, -ae, [ἀμβροσία, i. e. *immortality*], f., *ambrosia*, the sustenance of immortals, food not only of the gods, but also of heavenly beings, as the horses of Helios.

ambūrō, -ūrere, -ussī, -ūstum, [ambi-, *around*, + ūrō], 3, a., *burn around, singe, scorch.*

āmēns, -entis, [ā + mēns], adj., *out of one's senses, distracted, frantic; mad, foolish.*

āmentia, -ae, [āmēns], f., *lack*

of reason, senselessness, folly, madness.

amīcitia, -ae, [amīcus], f., *friendship.*

amictus, -ūs, [amiciō, *wrap around*], m., *a throwing around; outer garment, mantle, veil.*

amīcus, -a, -um, [amō], adj., *loving, friendly, dear; kind, well disposed, acceptable, favorable.*

amīcus, -ī, [amō], m., *friend; companion, colleague.* **bonus amīcus,** *a faithful friend, a good friend.*

āmittō, -mittere, -mīsī, -missum, [ā + mittō], 3, a., *send away, part with; lose.*

Ammōn, -ōnis, m., [Ἄμμων], *Ammon, Jupiter Ammon,* an Egyptian divinity, to whom a famous oracle on the oasis Ammonium (now Siwah), in the Libyan desert, was sacred; identified by the Greeks with *Zeus*, and by the Romans with *Iuppiter.*

amnis, -is, m., *river, stream; torrent; river-god.*

amō, -āre, -āvī, ātum, 1, a., *love, be in love with; find pleasure in, be fond of.*

amor, -ōris, [amō], m., *love, affection; passion, eager desire; loved one, darling;* personified, **Amor,** -ōris, *God of Love, Amor, Cupid.*

Amphīōn, -onis, [Ἀμφίων], m., *Amphīon,* son of Jupiter and Antiope; king of Thebes, husband of Niobe.

Amphītrītē, -ēs, [Ἀμφιτρίτη, i. e., *rubbed about,* of the action of the sea-waves], f., *Amphitrite,* wife of Poseidon (Neptune), and goddess of the sea; by metonymy, *the sea.*

amplector, -plectī, -plexus sum, [ambi- + plectō], 3, dep., *twine around, encircle, embrace; encompass, surround.*

amplexus, -ūs, [amplector], m., *an encircling, surrounding; embrace, caress.*

amplius, [neut. comp. of **amplus**], indecl. adj. and adv., *further, besides, more.*

amplus, -a, -um, adj., *large, spacious, considerable; extensive, ample; noble, glorious.*

Amȳclīdēs, -ae, m., patr., *descendant of Amyclas,* founder of Amyclae; applied to *Hyacinthus.* See N. to p. 147, l. 1.

Amȳmōnē, -es, [Ἀμυμώνη], f., *Amymone,* a copious spring a few miles south of Argos; near it Herakles was said to have slain the Lernean Hydra.

an, conj., introducing the second member of a disjunctive question, direct or indirect, *or, or rather, or indeed;* in expressions of doubt, *whether.* The first member has **utrum,** or **-ne,** which is sometimes omitted. In direct questions **an** is often not translated.

Anāpis, -is, or **Anāpus, -ī,** [Ἄναπος], *Anapus, Anapis,* a river in the eastern part of Sicily, flowing into the Great Harbor of Syracuse. See map on p. 259.

ancora, -ae, [ἄγκυρα], f., *anchor.*

Andromeda, -ae, [Ἀνδρομέδη], f., daughter of the Ethiopian king Cepheus and Cassiope; condemned to destruction by a sea-monster, but rescued and wedded by Perseus. See N. to p. 123, l. 50.

angelus, -ī, [ἄγγελος], m., *messenger; angel.*

anguipēs, -pedis, [anguis + pēs], adj., *serpent-footed, having feet of serpents;* pl. **Anguipedēs,** -um, put poetically for **Gigantēs,** *Giants.*

anguis, -is, m. and f., *serpent, snake.* Personified, **Anguis**, -is, a constellation, = **Dracō**, *The Dragon*, which lies between the Great Bear and the Little Bear; also occasionally = **Hydra**, *Water-serpent*, and **Serpēns**, *Serpent*, the serpent in the hands of Anguitenens or Ophiūchus, the serpent-holder.

angulus, -ī, m., *angle, corner, nook.*

angustus, -a, -um, adj., *narrow, strait, close, contracted.*

anhēlitus, -ūs, [anhēlō], m., *difficult breathing, panting; deep breathing, breath.*

anhēlus, -a, -um, [anhēlō], adj., *panting, puffing, out of breath.*

anīlis, -e, [anus], adj., *of an old woman, old-womanish; feeble* from old age.

anima, -ae, f., *current of air, air, breeze; breath, life, soul;* especially in pl., *soul, souls* of the dead, *shades, departed spirits.* See animus.

animal, -ālis, abl. sing. **animālī**, [anima], n., *living thing, living being, animal.*

animō, -āre, -āvī, -ātum, [anima], 1, a., *quicken, enliven, infuse life into, give life to; transform by giving life to.*

animōsus, -a, -um, [animus], adj., *full of courage, displaying courage, spirited, bold; proud.*

animus, -ī, m., *soul, life; intellect, mind, feeling, consciousness; affection, passion, heart, temper; courage, spirit, vehemence; pleasure, delight; purpose, intention, plan;* referring to the spiritual and emotional part of man's nature, as distinguished on the one hand from the body (*corpus*), and on the other from the life-principle, the physical life (*anima*). **animus mihi est**, *I have the intention, I intend, I purpose.*

annuō, -ere, -uī, ——, [ad + nuō, *nod*], 3, n., *nod to, nod, nod approval; give assent to, assent to, approve; grant, promise.*

annus, -ī, m., *year;* pl., *times, age.*

annuus, -a, -um, [annus], adj., *for a year, lasting a year, of a year's duration; yearly, annual, each year.*

ānser, -eris, m., *goose.* Geese were sacred to Juno. Cf. N. to p. 142, l. 60.

ante, adv. and prep., *before:*

(1) as adv., of space, *before, in front, ahead;* of time, *before, previously, earlier, formerly.* **ante — quam**, *sooner — than, rather — than, before.*

(2) as prep., with acc. only, of space and time, *before, previous to, antedating;* in comparisons, *before, in comparison with, superior to.* **ante diem**, *before the time, prematurely.*

antemna, -ae, f., *yard* of a ship, *sail-yard.*

antīquus, -a, -um, [ante], adj., *old, ancient, primeval, primitive; former, old-fashioned; venerable, reverend.* As subst., **antīquī**, -ōrum, m., pl., *ancients, the ancients, the men of old.*

antrum, -ī, [ἄντρον], n., *cave, grotto, cavern.*

ānulus, -ī, m., *ring, finger-ring;* as rings were extensively used for making signatures in wax, *seal-ring, signet-ring.* See N. to p. 52, 1.

anus, -ūs, f., *old woman; old wife, matron.* As adj., *old, aged.*

anxius, -a, -um, [angō], adj., *troubled, fearful, anxious; troublesome, afflicting.*

Aonius, -a, -um, adj., *of Aonia, belonging to Aonia*, a mountainous district in Boeotia; hence, *Boeotian.*

aper, aprī, m., *wild boar.*

aperiō, -erīre, -eruī, -ertum, 4, a., *uncover, expose, open up, lay bare; disclose, make known, reveal; open.* iugulō apertō, *with his throat cut.*

apertus, -a, -um, [part. of aperiō], adj., *uncovered, unclosed; unprotected, exposed; unobstructed, open, plain, manifest;* of the sky, *clear.*

Apollō, -inis, [Ἀπόλλων], m., *Apollo.* See p. 30.

appāreō, -ēre, -uī, ——, [ad + pāreō], 2, n., *appear, become visible.*

appellō, -āre, -āvī, -ātum, [ad + pellō], 1, a., *address, accost, call to; call by name, name; appeal to, apply to, request.*

applicō, -āre, -āvī or applicuī, -ātum, [ad + plicō], 1, a., *attach, apply to, connect, join to; drive to, direct to;* as nautical term, *direct to, bring to,* pass. *be brought to, arrive at.*

aptō, -āre, -āvī, -ātum, [aptus], 1, a., *adapt, adjust, fit; prepare, make ready; supply, furnish.*

aptus, -a, -um, adj., *fitted, adapted, suited, fit; appropriate, conformable to; suitable, likely, promising.*

apud, prep. with acc. only, *at, with, near, by;* of place, *at, near, in, in the vicinity of;* of persons, *before, in the presence of, among; in the opinion of, in the power of.* apud īnferōs, *in the presence of the people of the Underworld, in the Underworld.*

aqua, -ae, f., *water;* by metonomy, *the sea, a stream, rain.*

aquilō, -ōnis, *the north wind;* personified, *North-wind,* Greek *Boreas;* pl. aquilōnēs, -um, *northern blasts, the winds of the north.*

aquōsus, -a, -um, [aqua], adj., *abounding in water, rainy, moist;* of a constellation, *water-bringing, accompanied by rain, rain-bringing, watery.*

āra, ārae, f., *altar;* as a constellation, Āra, -ae, *The Altar,* a star-group low in the south.

arātor, -ōris, [arō], m., *plowman; husbandman, farmer.*

arātrum, -ī, [arō], n. *plow.*

Arātus, -ī, m., [Ἄρατος], *Aratus,* a Greek poet, born in Cilicia in the earlier part of the third century B. C. Of his works only two poems have come down to us, the *Phaenomena* and the *Diosēmeia,* or *Prognostica,* both treating of astronomical subjects. These two poems gained a wide popularity in antiquity, and were translated into Latin by several Roman writers, — the *Phaenomena* by Cicero, when he was yet a young man.

arbitrium, -ī, [arbiter], n., *decision of an arbitrator, judgment; choice, pleasure; will, power, authority.*

arbor or **arbōs**, arboris, f., *tree;* by metonymy, *mast, ship.*

arboreüs, -a, -um, [arbor], adj., *of a tree; like a tree, tree-like.*

arbustum, -ī, [arbor], n., *plantation of trees,* especially where trees are planted to support vines; *plantation;* pl. arbusta, -ōrum, often put for arborēs, *trees,* because ārbŏrēs cannot stand in hexameter verse.

arbuteüs, -a, -um, [arbutus], adj., *of the strawberry-tree.*

arbutus, -ī, f., *the wild strawberry-tree, arbute-tree.* See N. to p. 82, l. 16.

Arcas, -adis or -ados, [Ἀρκάς], adj., *Arcadian, of Arcadia.* Arcas

tyrannus, *Lycaon.* As subst., **Arcas**, **-adis**, *Arcas*, son of Jupiter and Callisto, progenitor of the Arcadians; pl. **Arcades**, **-um**, *Arcadians, natives of Arcadia*, in the Peloponnesus.

arceō, -ēre, -uī, ——, 2, a., *shut up, enclose; keep away, hold off, keep at a distance; drive away, avert, restrain, hinder, prevent.*

Arcitenēns, **-entis**, [arcus + tenēns, from teneō], adj., *holding a bow, carrying a bow, bow-bearing.* As subst., **Arcitenēns**, **-entis**, *the Bow-bearer*, the god *Apollo.*

Arctos, **-ī**, acc. **Arcton**, [Ἄρκτος], f., *Great Bear*, a constellation near the north pole. Cf. N. to p. 71, l. 48.

arcus, **-ūs**, m., *bow;* by metonymy, *rainbow;* of waves, *swell;* of a serpent, in pl., *folds, coils;* of a shore, in pl., *bays;* of a structure or cavern, *arch, vault.*

ārdēns, **-entis**, [ārdeō], adj., *glowing, burning, fiery; hot, ardent.*

ārdeō, ārdēre, ārsī, ārsum, 2, n., *be on fire, burn, blaze; be inflamed, be aglow; flash, shine; burn* with rage; *burn* with love; *be afire, glow.*

ārdēscō, ardēscere, arsī, ——, [ārdeō], 3, n., *take fire, kindle, be inflamed, be on fire; gleam, light up.*

arduum, **-ī**, [arduus], n., *steep place, height, eminence; difficulty.*

arduus, **-a**, **-um**, adj., *steep, high, elevated, lofty; hard, difficult.*

ārea, **-ae**, f., *ground, site; open place, yard; threshing-floor.*

ārēns, **-entis**, [āreō], adj., *dry, parched; thirsty, arid.*

āreō, ārēre, āruī, ——, 2, n., *be dry, be parched.*

Arethūsa, **-ae**, [Ἀρέθουσα], f., *Arethusa*, a famous spring on the island of Ortygia, within the walls of Syracuse. For the story of the spring see N. to p. 128, l. 25.

argenteus, **-a**, **-um**, [argentum], adj., *of silver, made of silver; of a silver color, silvery.* **argentea prōlēs**, *the Silver Age.*

argentum, **-ī**, n., *silver;* by metonymy, *silver work, plate; silver money.*

Argīvus, **-a**, **-um**, [Argos], adj., *of Argos, Argive;* as the Argives were Greeks, *Greek, Grecian;* hence pl. as subst., **Argīvī**, **-ōrum**, *Greeks.*

Argolicus, **-a**, **-um**, [Ἀργολικός], adj., *Argolic; Grecian.*

Argos, sing. only in nom. and acc., n., and **Argī**, **-ōrum**, [Ἄργος], m., *Argos*, the capital of Argolis, in the eastern part of the Peloponnesus.

argūmentum, **-ī**, [arguō], n., *argument, evidence, proof; material, contents, subject.* **animī laetī argūmenta**, *indications of a glad heart.*

arguō, **-guere**, **-guī**, **-gūtum**, 3, a., *make known, prove, declare; censure, blame, accuse, reprove, denounce.*

āridus, **-a**, **-um**, [āreō], adj., *dry, parched, arid; hot, burning; dried up, scanty, poor.*

ariēs, **-ietis**, m., *ram;* as a constellation, **Ariēs**, **-ietis**, *the Ram*, one of the signs of the Zodiac; as military term, *battering-ram.*

Arīōn, **-onis**, acc. **Arīona**, [Ἀρίων], m., *Arion*, a wonderful Greek musician, said to have been a native of Lesbos. See N. to p. 52, l. 1.

Arīonius, **-a**, **-um**, [Arīōn], adj., *of Arion, Arion's.*

arista, -ae, f., *beard of grain;* by synecdoche, *head of grain, ear of grain.*

arma, -ōrum, n. pl., *armor, outfit,* referring to defensive weapons, as coat of mail, helmet, shield, greaves; *implements of war, arms, weapons; protection, defence; war, forces;* also, in a general sense, *implements, tools.*

armātus, -a, -um, [armō], adj., *armed, in arms, equipped; furnished, provided.* As subst., **armātī**, -ōrum, *armed men, men in arms, soldiers.*

armentum, -ī, [ārō], n., *cattle* for plowing; *plow-cattle, plow-kine; oxen; herd, drove.*

armifer, -era, -erum, [arma + ferō], adj., *bearing arms, armed; warlike.*

armus, -ī, [ἀρμός], m., *shoulder,* of animals; whereas **umerus** is the *shoulder* of a human being.

arō, -āre, -āvī, -ātum, 1, a., *plow, cultivate, till.*

arripiō, -ripere, -ripuī, -reptum, [ad + rapiō], 3, a., *snatch* to one's self, *grasp, seize, lay hold of.*

ars, artis, f., *skill, art; practice, virtue; cunning, trick, business, profession; science, knowledge.*

artifex, -ficis, [ars, faciō], (1) As adj., *skilled, clever, dexterous;* (2) As subst., **artifex**, -ficis, m. and f., *artificer, author, contriver, trickster.*

artus, -a, -um, [arceō], adj., *dense, close, confined, narrow, strait.*

artūs, -uum, m., pl., *joints, limbs;* by synecdoche, *body, frame, form* of a being.

arvum, -ī, [arvus], n., *plowed land, plowland; arable land, field, glebe;* in pl. often *plains, regions, country.*

arvus, -a, -um, [ārō], *cultivated* by plowing, *arable.*

arx, arcis, f., *castle, citadel, stronghold; highest point, summit; the Capitol* at Rome. **summā in arce**, *at the very top, upon the extreme height.*

Ascraeus, -a, -um, adj., *of Ascra,* a town in Boeotia, birth-place of Hesiod, the early Greek poet who wrote the "Theogony" and the "Works and Days." As subst., **Ascraeus**, -ī, *the man of Ascra, the bard of Ascra, the Ascrean,* i. e. *Hesiod.*

aspergō, -inis, [aspergō, *spatter upon,* from **ad** + **spargō**], f., *a besprinkling, sprinkling; spray, drops.*

aspiciō, -ere, -exī, -ectum, [ad + speciō], 3, a., *look at, behold, observe; inspect, examine; see, consider, ponder.*

Astraea, -ae, [Ἀστραία], fem., *Astraea,* daughter of Zeus and Themis, or, according to others, of Astraeus and Eos. In the Golden Age, it was said, she lived among men and blessed them; and when the earth became too wicked for immortals to dwell upon it, she was the last of them to leave it.

astrum, -ī, [ἄστρον], n., *star, constellation;* in pl. often *sky, heavens.*

at, conj, introducing (1) a contrast, *but, but on the other hand, but yet;* (2) a qualification, after a negative and si, etsi, etc., *but yet, yet, nevertheless, however, at least;* (3) a direct opposition, *but, but on the contrary.*

āter, ātra, ātrum, adj., *black, dark, gloomy; sad, dismal.*

Atlantiadēs, -ae, [Atlās], m., patr., *descendant of Atlas;* ap-

plied to *Mercury*, grandson of Atlas, being the son of Atlas's daughter Maia.

Atlās, -antis, [Ἄτλας], m., (1) *Atlas*, son of the Titan Iapetus, and king of Mauretania, in northern Africa. According to Ovid, he refused hospitality to Perseus, and was metamorphosed into a mountain; hence (2) *Atlas*, a high mountain in the northwestern part of the continent of Africa.

atque, before consonants **ac,** conj., (1) copulative, *and also, and even, and;* (2) comparative, *as, than, than as.* **similis atque,** *just as.* **contrā atque,** *contrary to what.* **simul ac,** *as soon as.*

Atrīdēs, -ae, [Atreus], m., patr., *son of Atreus*, applied to both *Agamemnon* and *Menelaus*, Agamemnon being the older. **minor Atrīdēs,** *Menelaus.*

ātrium, -iī, n., in a dwelling, *hearth-room*, the room containing the family hearth; *forecourt, hall;* by synecdoche, *dwelling, house.*

attamen, = **at tamen.**

attenuō, -āre, -āvī, -ātum, [ad + tenuō], 1, a., *make thin: diminish, lessen; reduce, impair, weaken.*

atterō, -terere, -trīvī, -trītum, [ad + terō], 3, a., *rub against; rub away, wear; waste, injure.*

Attis, -idis, acc. **Attin,** [Ἄττις], m., *Attis*, a beautiful shepherd of Celaenae, in Phrygia. He was beloved by the goddess Cybele, and having suffered a violent death was changed into a pine-tree, or, as some say, into a violet.

attollō, -ere, ——, ——, [ad + tollō], 3, a., *lift up, raise up, raise; erect, elevate, exalt.*

attonitus, -a, -um, [ad + tonō], *stunned, astounded; awe-struck; frantic, frenzied.* **terrōre attonitus,** *struck with terror.*

auctor, -ōris, m and f., *creator, originator, producer;* of persons, *father, progenitor;* of cities or structures, *builder, founder;* of statements, *author, narrator, witness, authority, teacher;* of deeds or works, *counsellor, promoter, director, adviser.*

auctus, -ūs, [augeō], m., *an augmenting, increase, accession; growth, abundance.*

audācia, -ae, [audāx], f., *courage, boldness; daring, bravery.*

audāx, -ācis, [audeō], adj., *courageous, bold, daring, spirited; audacious, presumptuous, foolhardy, rash.*

audeō, -dēre, ausus sum, 2, semi-dep., *venture, dare; dare to do, risk, attempt.*

audiō, -īre, -īvī or **-iī, -ītum,** 4, a., *hear, hear of; listen to, regard; assent to, agree to; heed, obey.* Neut part. as subst., **audītum, -ī,** *that which has been heard,* **audīta, -ōrum,** *what has been heard.*

auferō, auferre, abstulī, ablātum, [ab + ferō], irr., a., *take away, remove, carry away, carry off; sweep away, snatch away, destroy; obtain, get, receive.*

augeō, augēre, auxī, auctum, 2, a., *increase, enlarge, augment; add to, extend.*

augurium, -iī, [auguror], n., *observation of omens, interpretation of omens, augury; prediction, interpretation.*

auguror, -ārī, -ātus, [augur], 1, dep., *act as augur; augur, predict, divine, foretell; surmise, imagine, suppose.*

Augustus, -I, [augustus, *majestic*], m., *Augustus*, cognomen of Octavius Caesar, the first emperor of Rome. His reign commenced with the battle of Actium, B. C. 31, and ended with his death, A. D. 14. In his time was the Golden Age of Roman literature and art.

aulaeum, -ī, [αὐλαία], n., *tapestry;* of a theatre, *curtain.* Cf. N. to p. 111, l. 89.

aura, -ae, [ἄυρα], f., *air* in motion, *breath of air, breath, breeze; air, atmosphere; breath of life, vital air; the upper air, heavens.*

aurātus, -a, -um, [aurum], adj., *adorned with gold, gilded; of gold, golden.*

aureus, -a, -um, [aurum], adj., *of gold, golden; gilded, gold-gleaming, glittering like gold; beautiful, magnificent.* **vīs aurea,** *gold-producing power, power of turning things into gold.*

aurifer, -era, -erum, [aurum, ferō], adj., *gold-bearing, gold-producing.*

aurīga, -ae, [aurea + agō], m., *charioteer, driver;* of a boat or ship, *pilot.*

auris, -is, f., *ear.* **aurēs praebēre,** *to pay attention.*

aurōra, -ae, f., *morning, daybreak, dawn;* by metonymy, *East, Orient;* personified, **Aurōra, -ae,** *Dawn, goddess of the Dawn, Aurōra,* identified with the Greek Eos, daughter of Hyperīon, wife of Tithonus, and mother of Memnon.

aurum, -ī, n., *gold; color of gold, golden lustre, bright yellow;* by metonymy for things of gold, = **aurea aetās,** *The Golden Age;* = **aurea patera,** *golden bowl;* etc.

Ausonia, -ae, [Ausones, *the Ausonians*], f., *Ausonia,* country of the Ausones in southern Italy, *Lower Italy;* by metonymy, = Italia, *Italy.*

Ausonis, -idis, adj., *Ausonian, of Ausonia.* **Ausonis ōra,** *the Ausonian coast, the coast of Lower Italy.*

auspicium, -iī, [auspex], n., *divination* from the flight of birds, *augury* from birds, *auspices; sign, omen;* as military term, since the commander-in-chief took the auspices for the whole army, *guidance, command;* hence *authority, will, power.*

auster, -strī, m., *south wind;* personified, **Auster, -strī,** *South-wind, god of the south wind;* by metonymy, *realm of the south wind, southern country, the South.*

austrālis, -e, [auster], adj., *southern, south.* **polus austrālis,** *the south Pole.*

ausum, -ī, [audeō], n., *daring attempt, bold deed; venture, bold undertaking.*

aut, conj., marking an important difference, *or;* sometimes corrective or conditional, *or at least, or else, or rather, otherwise.* **aut — aut,** *either — or.* **aut — aut — aut,** *either — or — or.*

autumnālis, -e, [autumnus], adj., *of autumn, autumnal.*

autumnus, -ī, m., *autumn, fall.*

auxiliāris, -e, [auxilium], *helping, auxiliary; affording help, helpbringing.*

auxilium, -ī, n., *help, aid, support; assistance, relief, remedy;* as military term, pl., *auxiliary troops, auxiliaries.*

avāritia, -ae, [avārus], f., *greed, avarice, cupidity.*

avārus, -a, -um, [aveō, *eagerly desire*], adj., *eagerly desirous; greedy, covetous, avaricious;* in a good sense, *earnestly desirous, eager, zealous.*

āvellō, -vellere, -vellī and -vulsī, -vulsum, or -volsum, [ab + vellō], 3, a., *tear away, pluck off; snatch away, pluck; remove by force.*

avēna, -ae, f., *oat, oats;* by metonymy, *straw, reed,* such as might be used for a shepherd's pipe; hence *oaten pipe, shepherd's pipe.*

Avernus, -a, -um, [ἄορνος, *without birds,* because birds could not fly over Lake Avernus on account of its exhalations], adj., *Avernian, of lake Avernus,* a small lake on the west side of Italy near Cumae, famous as a supposed entrance to the Underworld; hence by metonymy, *of the Underworld, of the Lower World.*

āvertō, -tere, -tī, -sum, [ā + vertō], 3, a., *turn away, turn aside; avert, ward off, repulse; retire, withdraw; divert, alienate, estrange.*

avidus, -a, -um, [aveō], adj., *desirous, eager, greedy; ravenous, gluttonous, insatiable.*

avis, -is, f., *bird; omen, portent, sign; auspices.*

avītus, -a, -um, [avus], adj., *of a grandfather;* hence *of ancestors, ancestral.*

āvius, -a, -um, [ā + via], adj., *out of the way, remote; trackless, pathless, impassable.* Neut. pl. as subst., **āvia**, -ōrum, n., *unfrequented places, solitary places, solitudes.*

avus, -ī, m., *grandfather;* by metonymy, *forefather, ancestor.*

axis, -is, m., *axle* of a chariot or wagon, *axle-tree;* by metonymy, sometimes in pl., *chariot, car, wagon;* of the earth or heavens, *axis* of revolution, hence *axis of the heavens, pole, heavens.*

B.

Babylōnius, -a, -um, [Babylōn], adj., *of Babylon, Babylonian.*

bāca, -ae, f., any *small round fruit; berry, olive-berry, olive;* by metonymy, *pearl.*

Bacchēus, -a, -um, [Βάκχειος], adj., *of Bacchus, Bacchic.*

Bacchiadae, -ārum, [Βακχιάδαι], m., *descendants of Bacchis,* an early king of Corinth; *Bacchiadae, Bacchiads.* Having been deprived of power at Corinth by Cypselus, tradition said, some of the family migrated to Sicily and founded the city of Syracuse, in the year 734 B. C.

bacchor, -ārī, -ātus sum, [Bacchus], 1, dep., *celebrate the festival of Bacchus; revel, rave.*

Bacchus, -ī, [Βάκχος], m., *Bacchus,* also called *Dionysos;* son of Jupiter and Semele, foster-son of Sīlēnus, and god of wine and intoxication; by metonymy, *the vine, grape-vine, grape, wine.*

baculum, -ī, n., *staff, walking-stick, stick, cane.*

Baliāricus, -a, -um, [Baliārēs, = Βαλιαρεῖς, slingers], adj., *Balearic, of the Baleāres,* natives of the Balearic islands, east of Spain, famous as slingers.

ballista, -ae, [βάλλω], f., *ballista,* a military engine on the principle of the catapult, which hurled stones with great force and to a considerable distance. The stones hurled were rounded off

into the shape of a cannon ball, and in the case of the larger engines sometimes weighed a hundred pounds or more.

barba, -ae, f., *beard.*

Battiadēs, -ae, [Βάττος], m., *Cyrenean, man of Cyrēne*, a flourishing Greek colony on the northern coast of Africa: hence *Callimachus*, who was born at Cyrēne (see N. to p. 78, l. 13). The word Battiadēs was applied to an inhabitant of Cyrēne from the title or name of the founder, Battus, and his successors in power.

Battus, -ī, [Βάττος], *Battus*, an aged herdsman of Nēleus, king of Pylos, a city in Messenia, in the Peloponnesus.

Baucis, -idis, acc. -ida, [Βαῦκις], f., *Baucis*, an aged Phrygian dame, who, with her husband Philēmon, hospitably received Jupiter and Mercury in the guise of men.

beātus, -a, -um, [beō, *make happy*], adj., *happy, blessed, prosperous, fortunate; rich, wealthy;* of things, *excellent, magnificent.*

Bēlides, -um, pl., f., *female descendants of Belus*, king of Egypt, father of Danaus and Aegyptus; *Belides;* applied to the fifty daughters of Danaus, *Danaids.* See N. to p. 121, l. 31.

bellicus, -a, -um, [bellum], adj., *of war, belonging to war, military; warlike, fierce in war, devoted to war.*

bellum, -ī, [for duellum, from duo], n., *war, feud; battle.*

bēlua, -ae, f., *great beast, beast, wild beast, monster.* **Inda bēlua**, *elephant.*

bene, comp. **melius**, sup. **optimē**, [bonus], adv., *well; ably, successfully, prosperously; fully, correctly; carefully.*

benefactum, -ī, [benefaciō], n., *benefit, favor, kindness, service.*

benīgnus, -a, -um, adj., *kind, friendly, favorable, pleasing; copious, fruitful, fertile.*

Berecyntius, -a, -um, adj., *of Mt. Berecyntus*, in Phrygia, which was sacred to Cybele; *of Cybele.* **Berecyntius hērōs**, *Midas*, son of Cybele, and king of Phrygia.

bibulus, -a, -um, [bibō], adj., *given to drinking, drinking readily; thirsty, absorbent; moist, moistened.*

bicolor, -ōris, [bis + color], adj., *of two colors, two-colored, double-colored.*

bicornis, -e, [bis + cornu], adj., *having two horns, two-horned; two-pronged.*

bidēns, -entis, [bis + dēns], adj., *having two teeth, double-toothed.* As subst., **bidēns**, -entis, m., *mattock*, with two heavy prongs or teeth, *two-pronged hoe;* f., *animal for sacrifice, victim*, referring especially to a sheep in its second year, which was supposed to have two prominent teeth.

biforis, -e, [bis + foris], adj., *having two doors, folding.* **biforēs valvae**, *folding doors, double doors.*

bimaris, -e, [bis + mare], adj., *between two seas.*

bis, [for duis, duo], num. adv., *twice, at two times; doubly, twofold.*

blaesus, -a, -um, [βλαισός], adj., *lisping.*

blanditia, -ae, [blandus], f., *a caressing, fondness, flattery;* pl., *coaxing words, loving words, flatteries, blandishments.*

blandus, -a, -um, adj., *flattering, caressing, fawning; agreeable, enticing, alluring, charming.*

Boeōtia, -ae, [Βοιωτία], f., *Boeotia*, a district in the eastern part of Greece, northwest of Attica.

Boeōtius, -a, -um, [Boeōtia], adj., *Boeotian, of Boeotia.*

bonus, -a, -um, comp. **melior**, sup. **optimus**, adj., *good; advantageous, pleasant; well-disposed, friendly, honorable; well-made, useful.* Neut. as subst., **bonum**, -ī, n., *good thing, advantage, blessing, prosperity;* pl. often *goods, property.*

Boōtēs, -ae, voc. **Boōte**, [Βοώτης], m., *Boōtes, Ox-driver*, a constellation near the Great Bear, identical with *Arctophylax*. See N. to p. 101, l. 161.

boreās, -ae, [βορέας], m., *north wind;* personified, *Boreas, god of the north wind, North-wind;* by metonymy, *north, the north.*

bōs, **bovis**, gen. pl. **bovum** or **boum**, dat. and abl. pl. **bōbus** or **būbus**, m. and f., *ox, bull, cow;* pl. *horned cattle, cattle.*

brācātus, -a, -um, [brācae], adj., *wearing breeches, clad in breeches.*

bracchium, -ī, [βραχίων], n., *forearm, arm;* of the sea, *arm;* of an animal or the constellations Cancer and Scorpio, *claw;* of a ship, *yard, sail-yard.*

brevis, -e, adj., *short, narrow, little, small, low;* of depth, *shallow;* of time, *short, brief, short-lived.*

brūma, -ae, [for **brevuma**, as sup. of **brevis**], f., *winter solstice, shortest day;* by synecdoche, *winter, winter time, season of winter.*

būbō, -ōnis, m., *owl, horned owl.*

būcina, -ae, f., *trumpet, horn;* used also of the shell blown by Triton.

Būsīris, -idos, acc. -in, m., *Busiris*, an Egyptian king who made a practice of offering up strangers in sacrifice. With this intent he seized Hercules, who, while being led to the altar, smote and slew him.

būstum, -ī, [cf. **combūrō**], n., *funeral pyre;* by metonymy, *mound* raised over the dead, *tomb.*

buxum, -ī, [**buxus**], n., *wood of the box-tree, box-wood;* by metonymy, *flute* made of box-wood; *box-wood comb.*

C.

cacūmen, -inis, n., *extreme end, extremity, point; top, peak, summit.*

Cadmēis, -idis, acc. -ida, [**Cadmus**], adj., *of Cadmus;* as Cadmus founded Thebes, *of Thebes, Theban.* As subst., **Cadmēis**, -idis, *daughter of Cadmus*, i. e. *Semele.*

Cadmus, -ī, [Κάδμος], m., *Cadmus*, son of the Phoenician king Agenor, and builder of the Cadmēa, the citadel of Thebes in Boeotia; mythical founder of Thebes. See N. to p. 108, l. 2.

cadō, **cadere**, **cecidī**, **cāsum**, fut. part. **cāsūrus**, 3, n., *fall, fall down, drop;* of the sun, etc., *sink, set, go down;* of day, *decline; fall prostrate, fall dead, die, be slain; perish, fall into ruins, fall under, be exposed to; fall away, fail, perish, decay.*

cādūceus, -ī, m., *herald's staff.* It was originally an olive stick, ornamented with garlands. In the case of the caduceus carried by Mercury, however, the garlands are replaced by two snakes, in allusion to a myth that once Mercury found a couple of snakes fighting and parted them with his staff. See cut of Mercury on p. 9.

cādūcifer, -ī, [cādūceus, ferō,] adj., m., *carrying the herald's staff.* As subst., **Cādūcifer**, -ī, *Bearer of the Herald's staff*, i. e. *Mercury*, as messenger of the gods.

caecus, -a, -um, adj., lit. *devoid of light, without light;* hence, *blind, not seeing; not seen, invisible, hidden, obscure, dark.*

caedēs, -is, [cf. caedō], f., lit. *a cutting off; a cutting down, slaughter, killing, destruction, murder; bloodshed, gore.*

caedō, caedere, cecīdī, caesum, 3, a., *cut, fell, slay; kill, murder; cut down, cut to pieces, vanquish; fall upon, strike, beat.*

caelestis, -e, [caelum], adj., *of heaven, of the heavens, from the heavens, heavenly, celestial; of the gods* as inhabiting heaven, *divine, god-like.* As subst., m. pl., **caelestēs**, -ium, *heaven-dwellers, gods of heaven.*

caelicola, -ae, [caelum, colō], m., lit. *one that inhabits heaven; heaven-dweller, god, deity.*

caelō, -āre, -āvī, -ātum, [caelum, *chisel*], 1, a., *engrave, cut in relief, carve, emboss; adorn* with relief work, *finish.*

caelum, -ī, n., *sky, heaven, heavens; air, atmosphere; climate, weather.*

caenum, -ī, n., *dirt, mud, mire; filth, uncleanness.*

caeruleus, -a, -um, [for **caelu·leus**, from caelum], adj., *sky blue, azure, dark blue, steel-colored; dark green, greenish; dark, gloomy, shadowy, black.*

caerulus, -a, -um, [= caeruleus], adj., *sky blue, dark blue, azure; dark, gloomy.* As subst., n. pl. **caerula**, -ōrum, *dark blue, expanse of blue,* used of both sky and sea. **in caerula caelī**, *into the azure depths of heaven.*

Caesar, -aris, m., *Caesar*, cognomen of the most prominent family of the Julian gens, and afterwards title of the Roman emperors; used by Ovid of two persons:

(1) *Gāius Iūlius Caesar*, general, statesman, and author, born 100 B. C., assassinated March 15, B. C. 44.

(2) *Gāius Iūlius Caesar Octāviānus*, afterwards called Augustus, adopted son and heir of Julius Caesar, first emperor of Rome; born B.C. 63, died 14 A.D.

Caesareus, -a, -um, [Caesar], adj., *Caesar's, of Caesar.*

caesariēs, -ēī, f., *hair, head of hair; locks of hair.*

caespes, -itis, [caedō], m., *turf, cut sod;* by metonymy, *lawn, grassy field; altar* of turf; *hut, hovel.*

caesus, see **caedō**.

calathus, -ī, [κάλαθος], m., *hand-basket, wicker basket, basket; work-basket.*

calcō, -āre, -āvī, -ātum, [calx, *heel*], 1, a., *tread,* as grapes in the wine-press; *tread upon, trample; trample upon, oppress; pass over.*

caleō, -ēre, -uī, ——, 2, n., *be warm, be hot, glow; be aroused, be inflamed, be fired* with passion or desire.

calidus, -a, -um, [caleō], adj., *warm, hot, fiery; spirited, rash, eager, hasty, inconsiderate.* As subst., n. pl. **calida**, -ōrum, *elements of heat, heat.*

cālīgō, -inis, f., *mist, fog;* by metonymy, *cloud of dust; darkness, gloom; affliction, trouble.*

callidus, -a, -um, [calleō], adj., *skilful, expert, clever; crafty, cunning; sly, artful.*

calor, -ōris, [caleō], m., *warmth, heat, sun's heat, glow; warmth* of affection, *fire* of love.

Calymnē, -ēs, [Κάλυμνα], f., *Calymne*, an island belonging to the group called Sporades, west of Caria in Asia Minor. It lies northwest of Rhodes, between the islands of Cos and Leros.

Camillus, -ī, m., *Camillus*, cognomen of a patrician family in the Furia gens. The Camillus mentioned by Ovid is M. Furius Camillus, the most eminent of the early Roman generals, who died B. C. 365. He was dictator, B. C. 395, and captured the flourishing Etruscan city of Veii. Afterwards he reduced Falerii, and conquered several peoples about Rome, winning his greatest victories over the Gauls. The accounts of the deeds of Camillus in Greek and Latin writers contain a considerable mythical element.

campus, -ī, m., *plain, field; smooth surface, open space, expanse; field of action, battle-field.*

cancer, -crī, m., *crab;* as a constellation, *The Crab*, a sign of the Zodiac, in which the sun is seen at the time of the summer solstice; hence put for *the south, the southern country.*

candeō, -ēre, -uī, ——, 2, n., *be dazzling white, shine, glisten; be at white heat, glow, be hot.*

candēscō, -ere, ——, ——, [candeō], 3, inch., *become white, grow white, become bright; begin to glow, begin to grow white hot.*

candidus, -a, -um, [candeō], adj., *shining white, snow white, white; clothed in white; bright, beautiful, clear, comely; pure, upright, sincere, mild; happy, fortunate.*

candor, -ōris, [candeō], m., *brilliant whiteness, whiteness, splendor, brightness, radiance; candor, frankness, integrity.*

cāneō, -ēre, -uī, ——, [cānus, *white*], 2, n., *be gray, be hoary, be white.*

cānēscō, -ere, ——, ——, [cāneō], 3, inch., *begin to whiten, grow gray, whiten, begin to turn white; grow old.*

canis, -is, m. and f., *dog.*

canistrum, -ī, [κάναστρον], n., *basket* made of reeds, *basket.*

cānitiēs, -ēī, [cānus], f., *grayness, grayish-white color, hoariness;* by metonymy, *gray hair, hoary age, old age.*

canna, -ae, [κάννα], f., *reed, cane; flute* of reed, *pipe.*

canō, canere, cecinī, ——, [for casnō, from root CAS, *sing*], 3, a. and n., *sing, play; celebrate* in song or verse, *proclaim; reveal, predict, foretell; play* on an instrument, *blow;* of the signal for retreat, *sound, give.*

cantō, -āre, -āvī, -ātum, [freq. of canō], 1, n. and a., *sing, play; sing incantations, charm; celebrate* in song or poetry, *sing of, sing in praise of.*

cantus, -ūs, [canō], m., *song, singing, playing, music, melody; magic song, incantation, charm.*

cānus, -a, -um, adj., *white, hoary, grayish white;* of water, *foaming, foamy;* of men, *gray-haired, venerable, aged.* As subst., pl. m. **canī, -ōrum,** *white hairs, gray hairs.*

capāx, -ācis, [capiō], adj., *spacious, large, roomy, wide; susceptible, capable of; able, fit for.*

capella, -ae, [caper, *goat*], f., *she-goat;* of the heavens, *Capella,* a star in the constellation Auriga, which rises during the rainy season.

capillus, -ī, m., *hair* of the head, *hair;* pl. *hairs, hair, locks.*

capiō, capere, cēpī, captum, 3, a., *take, lay hold of, seize, grasp; get possession of, master, control; capture, storm, reduce; captivate, win, enslave, fascinate; seduce, deceive, betray, delude, catch; harm, deprive of; receive, welcome, entertain; enter upon, undertake: accept, gain, enjoy; take in, comprehend, grasp; hold, be large enough for.*

Capitōlium, -ī, [caput], n., in a narrower sense, *the Capitol,* a temple on Mons Saturnius dedicated by the Tarquinii to Jupiter, Juno, and Minerva, afterwards made the most splendid temple at Rome; very often, *the Capitoline hill,* the hill on which the Capitol stood, which contained also the citadel of Rome.

captīvus, -a, -um, [capiō], adj., *taken captive, captive, taken prisoner, captured, taken.* As a subst., **captīvus, -ī,** m., *captive, prisoner.*

captō, -āre, -āvī, -ātum, [freq. of capio], 1, a., *seize upon eagerly, strive to seize, snatch at, seek to catch; long for, listen eagerly for; lie in wait for, allure, entice.*

caput, -itis, n., *head;* by metonymy, *person, being, life, soul;* of elevation, *top, summit;* of streams, *source, fountain-head;* of plants, *tops, flowers, heads;* of civil rights, *citizenship;* of things in general, *chief thing, principal thing.*

carbasus, -ī, f., pl. **carbasa, -ōrum,** n., [κάρβασος], *fine linen; sail, canvas.*

carcer, -eris, m., *prison, dungeon, place of confinement;* of a race-course, usually pl., **carcerēs, -um,** *starting-places, barriers.*

cardō, -inis, m., *hinge, pivot* of a door; by metonymy, *turning-point, pole* of the *heavens.* **versātō cardine,** *opening the door.*

careō, -ēre, -uī, ——, 2, n., *be free from, not to have; be without, be deprived of, lack, want; feel the want of, miss;* followed by abl.

Cāria, -ae, [Καρία], f., *Caria,* a province in the southwestern part of Asia Minor, south of Lydia.

Cārica, -ae, [Cāria], f., properly an adj., with *ficus* understood, *Carian fig,* a kind of fig from Caria; in general, *dried fig,* such as was used by the ancients for dessert.

carīna, -ae, f., *keel* of a ship; by metonymy, *ship, boat, craft, vessel.*

carmen, -inis, [for casmen, from root CAS, *sing,* found in ca(s)nō], n., *song, strain of music; poem, verse, hymn;* as oracular responses and incantations were in verse, *response* of an oracle, *prophecy, incantation, spell, charm;* also *metrical inscription, inscription in verse.*

carō, carnis, f., *flesh;* pl., *pieces of flesh.* **vīpereae carnēs,** *pieces of viper meat.*

carpō, -ere, -sī, -tum, 3, a., *pluck, pluck off; gather; tear away, pluck out; crop, eat, graze; enjoy; consume, devour, waste; censure, criticise, slander, revile; pass over, traverse, walk, fly.*

Carseolānus, -a, -um, adj., *of Carseoli,* a town in Latium.

Carseolī, -ōrum, pl., m., *Carseoli,* a city of the Aequians, situated on the Valerian Road forty-two miles northeast of Rome. It was colonized by 4000 Romans at an early period, and remained an important town to the end of the Roman empire. The modern town of Carsoli is some distance from the ancient site.

cārus, -a, -um, adj., *dear, precious, valued; esteemed, beloved; affectionate; costly.*

casa, -ae, f., *hut, cabin, cottage.*

Cassiopē, -ēs, [Κασσιόπη], f., *Cassiope,* or *Cassiopea,* wife of Cepheus and mother of Andromeda. See N. to p. 123, l. 50.

cassis, -idis, f., *helmet* of metal.

Castalia, -ae, [Κασταλία], f., *Castalia,* a celebrated spring at Delphi, on the southern slope of Mt. Parnassus, sacred to Apollo and the Muses. See notes to p. 90, l. 152, et seq.

Castalius, -a, -um, [Castalia], adj., *of Castalia,* the famous spring at Delphi; *Castalian.* **Castalium antrum,** *the Castalian grot,* the cave of Apollo at Delphi, where oracular responses were given.

castus, -a, -um, adj., *pure,* in a moral sense; *spotless, guiltless; chaste, virtuous, moral, holy, sacred, pious.*

cāsus, -ūs, [cadō], m., lit. *a falling, fall; a happening, accident, event, occurrence; fall, destruction; mishap, misfortune, calamity, ruin.*

catēna, -ae, f., usually in pl., *chain, fetter; barrier, bond, constraint.*

cauda, -ae, f., *tail.*

causa, -ae, f., *cause, reason; pretext, excuse, motive; condition, case, situation; lawsuit, judicial process.*

cautēs, -is, f., *jagged rock, crag, cliff.*

cautus, -a, -um, [caveō], adj., *careful, cautious; wary, provident, sly; secure, safe.*

caveō, cavēre, cāvī, cautum, 2, n., *be on one's guard, beware of, take precautions against, guard against, take heed;* as a legal term, *provide, order, decree, stipulate; make safe, take care of.*

caverna, -ae, [cavus], f., *hollow, cavern, cave, grotto.*

cavō, -āre, -āvī, -ātum, [cavus], 1, a., *hollow out, make hollow, excavate;* of a weapon, *pierce through.*

cavus, -a, -um, adj., *hollow, hollowed out, excavated, concave; arched, sunken.*

Caystros, -ī, [Κάϋστρος], m., *Caystros* or *Cayster,* a small river in Asia Minor, in the western part of Lydia. Its course lies south of Mount Tmolus, and at its mouth the city of Ephesus formerly stood.

Cēcropius, -a, -um, [Cēcrops], adj., *Cecropian, of Cecrops,* the first king of Attica, according to report, and founder of the citadel at Athens; hence, *of Attica, of Athens, Attic, Athenian.*

cēdō, cēdere, cessī, cessum, 3, a. and n., *go away, retire, retreat; abandon; yield, give place to, yield the palm to; submit, comply;*

be inferior to, be second to some one; *conform to, concede.*

celeber, -ĕbris, -ĕbre, adj., *frequented, crowded, thronged with;* hence *honored* by the presence of many, *renowned, famous, celebrated, distinguished.*

celebrō, -āre, -āvī, -ātum, [celeber], 1, a., *crowd, fill, throng, frequent, attend* in great numbers; *practice, engage in, repeat; celebrate, solemnize, hold a festival; praise, honor, sing the praises of, celebrate in song.*

celer, celeris, celere, adj., *quick, fleet, swift, active; lively; hasty, precipitate.*

cella, -ae, [cf. cēlō, *hide*], f., *storeroom, cell, granary; chamber, closet;* of honeycomb, pl., *cells;* of a temple, the room containing the image of the divinity worshipped, *sanctuary, shrine, cella.*

cēlō, -āre, -āvī, -ātum, 1, a., *hide, conceal, cover; hide from, conceal from, keep ignorant of.*

celsus, -a, -um, [cellō], adj., *lofty, elevated, high, towering; haughty, proud.*

centum, [cf. ἑκατόν, Eng. hundred], indecl. num., *a hundred;* used of an indefinite number, *many, numberless.*

Cēphēnus, -a, -um, [Cēpheus], adj., *of the Cēphēnēs,* the people of Cepheus, king of Ethiopia; *Ethiopian.*

Cēpheus, -eī, acc. **Cēphea,** [Κηφεύς], *Cepheus,* a son of Belus and king of Ethiopia; husband of Cassiope, and father of Andromeda.

Cēphēus, -a, -um, [Cēpheus], adj., *of Cepheus,* king of Ethiopia; *Ethiopian.*

Cēphīsis, -idos, [Cēphīsus], adj., f., *of Cephisus,* a river in Phocis and Boeotia.

Cēphīsus, -ī, [Κηφῑσός], *Cephisus* or *Cephissus,* name of two rivers in Greece:

(1) A river in Phocis and Boeotia, which rises on the northern side of Mt. Parnassus and follows a southeasterly course, emptying into the lake whose ancient name was Copaïs.

(2) A small river in Attica, flowing just west of Athens and southward into the Saronic Gulf.

cēra, -ae, f., *wax, bees-wax;* tablet coated with wax for writing, *waxen tablet, writing-tablet.*

Cerberus, -ī, [Κέρβερος], m., *Cerberus,* the mythical monster said to guard the entrance of the Underworld; represented usually as a ferocious, dog-like creature with three heads, but sometimes called "hundred-headed."

Cereālis, -e, [Cerēs], adj., *of Ceres, sacred to Ceres, devoted to Ceres;* by metonymy, *of grain, of agriculture, agricultural.*

Cerēs, -eris, f., *Ceres,* a divinity of the earth, goddess of agriculture, being a daughter of Saturn, and sister of Jupiter; by metonymy, *grain, fruit, crop, bread, food.*

cernō, cernere, ——, ——, 3, a., *separate* in observation, *distinguish, discern, make out; perceive, see, behold;* of mental action, *comprehend, understand;* of judicial or legislative acts, *decide, decree, resolve.*

certāmen, -inis, [certō], n., *contest* to decide a matter, *conflict, struggle, battle, combat; match, trial* of strength or skill; *rivalry, ambition* to excel, *competition.*

certē, comp. **certius**, [certus], adv., *with certainty, certainly, surely, really; at least, yet surely, yet certainly.*

certō, **-āre**, **-āvī**, **-ātum**, [certus], 1, n., *vie with*, either as an enemy or as a friend; *fight, contend, struggle, combat; strive, rival, compete, emulate.*

certus, **-a**, **-um**, [part. of **cernō**], adj., *certain, fixed, decided, settled; confident, trustworthy, reliable, sure; unerring, conclusive.* **certum est mihi**, *I am resolved, my mind is made up.* **illum certiōrem facere**, *to inform him.* **certior esse**, *to be informed.*

cerva, **-ae**, [cervus], f., *hind, deer.*

cervīx, **-īcis**, f., *neck, nape* of the neck; pl., *neck, shoulders*, often as bearing a burden.

cervus, **-ī**, m., *stag, deer.*

cessō, **-āre**, **-āvī**, **-ātum**, [freq. of **cēdō**], 1, n., *cease from, delay, linger, loiter; be inactive, be idle, be unoccupied; be at rest, rest, stop;* of time, *be lost.*

cēterus, **-a**, **-um**, nom. sing. m. not in use, adj., *other, the other, rest, remainder;* pl., *the rest, all other, the other.* As subst., pl. m., **cēterī**, **-ōrum**, *the others, all the rest, every one else;* pl. n., **cētera**, **-ōrum**, *the rest, all else, everything else.* **cētera via**, *the remaining part of the road.*

ceu, [for **ceve**, **ce** + **ve**], comp. adv., *as, just as, like; as it were, as if, just as if.*

Chaos, no gen., abl. **Chaō**, [Χάος], n., *boundless empty space, limitless void; immeasurable darkness;* sometimes *the Underworld*, as the kingdom of darkness; as a divinity, *Chaos*, god of the Underworld, father of Erebos and Nox; of the universe, *formless mass, confused mass*, out of which the universe was made, *chaos.*

Charites, **-um**, [Χάριτες], pl., f., *the Graces*, the goddesses who were said to bring to the life of man festal joy, gracefulness, and refinement.

Chlōris, **-idis**, [Χλωρίς], f., *Flora*, goddess of bloom and flowers, wife of Zephyrus. See N. to p. 62, Selection 15, l. 1.

chorda, **-ae**, [χορδή], f., *string* of a musical instrument.

chorus, **-ī**, [χορός], m., *choral dance, dance* in a ring, *dance; company of dancers, throng of singers, troop, choir, chorus; band, multitude, crowd.*

chrȳsolithos, **-ī**, [χρυσόλιθος], m., *chrysolite, topaz*, a precious stone.

cibus, **-ī**, m., *food, nutriment, nourishment; sustenance.*

Cicones, **-um**, [Κίκονες], pl., m., *Cicones*, a people of southern Thrace, inhabiting the seacoast west of the river Hebrus.

Cimmeriī, **-ōrum**, [Κιμμέριοι], pl., m., *Cimmerians*, a mythical folk of cave-dwellers, said to live along the west coast of Italy, between Cumae and Baiae. They were represented as being in perpetual darkness, and as having in their country the abode of Somnus, lord of Sleep.

cingō, **-ere**, **cīnxī**, **cīnctum**, 3, a., *surround, enclose; gird, crown, wreathe, girdle; coil;* of places, *surround, encircle, invest, beset, besiege.*

cinis, **-eris**, [cf. κόνις, *dust, ashes*], m., *ashes, embers;* of the dead, *ashes*, the remains left after cremation.

Cinyrās, -ae, acc. **Cinyran**, voc. **Cinyrā**, abl. **Cinyrā**, [Κινύρας], m., *Cinyras*, a mythical hero of Cyprus, father of the beautiful Adōnis, whom Venus loved.

circā, [circum], adv. and prep.:

(1) As adv., *around, round about, all around, near.*

(2) As prep. with acc., *around about, about, surrounding; among, through;* of persons, *about, with, accompanying;* with expressions of number, *about, nearly.*

circuitus, -ūs, [circumeō], m., *a going around, revolution; a way around, circuit, compass.*

circum, [acc. of **circus**, *circle*], adv. and prep.:

(1) As adv., *about, around, round about.*

(2) As prep., with acc., *around, about, all around; among, through; near, in the neighborhood of.*

circumdō, -dare, -dedī, -datum, [circum + dō], 1, a., *put around, surround; encircle, enclose with, encompass.*

circumferō, -ferre, -tulī, -lātum, [circum + ferō], 3, irr., a., *bear around, cast around;* of eyes, *cast about.*

circumfluus, -a, -um, [circumfluō], adj., *flowing around, circumfluent; flowed around, surrounded by water.*

circumfundō, -fundere, -fūdī, -fūsum, [circum + fundō], 3, a., *pour around, envelop, encompass, surround.*

circumlinō, -linere, ——, -litum, [circum + linō], 3, a., *spread over, smear around, besmear; cover over, cover.*

circumsonō, -sonāre, ——, ——, [circum + sonō], 1, n. and a., *resound on all sides; surround with sound, cause to resound, fill with sound, resound about.*

circumspectus, -ūs, [circumspiciō], m., *a cautious looking around, contemplation, consideration; view around, outlook.*

circumspiciō, -spicere, -spexī, -spectum, [circum + speciō], 3, a. and n., *look around, look about; survey, observe; be cautious, exercise caution; ponder, consider, weigh in mind.*

circumstō, -stāre, -stetī, ——, [circum + stō], 1, a. and n., *stand about, stand around; surround; be at hand, threaten;* as a military term, *surround* in a hostile manner, *besiege, beset.*

cithara, -ae, [κιθάρα], f., *cithara*, a stringed musical instrument in shape resembling the modern guitar; *guitar, lute.*

citus, -a, -um, [cieō], adj., *quick, swift, rapid;* in poetry often with the force of an adv., *quickly, swiftly.*

Cīus, -a, -um, [Κεῖος], *of Ceōs.*

Cīa tellūs, *the Cian land, Ceos* (Greek **Κέως**), an island belonging to the group of Cyclades, in the Aegean sea.

cīvīlis, -e, [cīvis], adj., *of a citizen, of citizens; civil, civic; political, public; like a citizen, polite, courteous.*

clādēs, -is, f., *destruction, devastation, loss; calamity, disaster, misfortune; overthrow, slaughter; pest, plague, scourge.*

clāmō, -āre, -āvī, -ātum, 1, a. and n., *cry out, shout, call; call by name, call upon.*

clāmor, -ōris, [clāmō], m., *loud cry, outcry, shout; din, uproar; acclamation, applause; war-shout; sound, noise.*

clārus, -a, -um, adj., *clear, bright, shining; distinct, manifest, plain; renowned, noble, illustrious, honored, famous.*

claudō, -ere, **clausī**, **clausum**, 3, a., *shut, shut up, close; prevent, cut off; bring to a close, finish, end; invest, besiege.*

clipeātus, -a, -um, [clipeus], adj., *provided with a shield, shield-bearing.* **seges clipeāta virōrum**, *shield-carrying crop of men.*

clipeus, -ī, m., *round shield* of metal; by metonymy, *disk* of the sun.

clīvus, -ī, [clīnō], m., *slope, declivity, descent; hill-side, hill, eminence;* of anything not level, *slant, pitch, slope.*

Clymenē, -ēs, [Κλυμένη], f., *Clymene*, wife of Merops, a king of Ethiopia, and mother of Phaëthon.

Clymenēĭus, -a, -um, adj., *of Clymene.* **Clymenēĭa prōlēs**, *son of Clymene*, i. e. *Phaëthon.*

coctilis, -e, [coquō], adj., *burned;* of a wall, *built of burnt bricks, of burnt brick.*

coĕō, -īre, -īvī or -iī, -itum, [com- + eō], irr., n., *come together, meet; assemble, collect; unite, combine.*

coepiō, -ere, **coepī**, **coeptum**, pres. not found in classical Latin, def., a. and n., *begin, commence.* Part. **coeptus**, -a, -um, *commenced, begun, undertaken.* **marmor coeptum**, *marble on which work has commenced.*

coeptum, -ī, [coepī], n., lit. *thing begun; beginning; undertaking, enterprise.*

coërceō, -cēre, -cuī, -citum, [com- + arceō], 2, a., *confine* on all sides, *shut in; encompass, hold together; restrain, repress, hold, control, curb.*

coetus, -ūs, [coĕō], m., *assembly, company, crowd.*

Coeus, -ī, [Κοῖος], m., *Coeus*, a Titan, father of Latona.

cognātus, -a, -um, [com- + gnātus from (g)nāscor], adj., *related by blood, kindred, connected by birth; similar, congenial.*

cognōmen, -inis, [cf. cognōscō], n., *family name, surname; name.*

cognōscō, -gnōscere, -gnōvī, cognitum, [com- + (g)nōscō], 3, a., *become acquainted with; learn, ascertain, know thoroughly; know; examine, inquire into, investigate; recognize, identify; acknowledge.*

cōgō, cōgere, coēgī, coāctum, [com- + agō], 3, a., *drive together; collect, gather together, assemble; urge, constrain, compel, force;* of fluids, *condense, thicken, curdle;* as a military term, *bring up* the rear.

cohors, -hortis, f., *enclosure, yard, farm-yard, pen; crowd, company, throng, multitude;* as a military term, *cohort, battalion,* the tenth part of a legion; also, *staff* of a general, *body-guard, retinue.*

collābor, -lābi, -lāpsus sum, [com- + lābor], 3, n., dep., *fall together; fall, sink down, sink* in a swoon or in death.

colligō, -ligere, -lēgī, -lēctum, [com- + legō, *gather*], 3, a., *gather together, bring together, collect, assemble; draw together, contract, draw up, compress; gather, get; consider, infer.*

collis, -is, m., *hill, height, elevation.*

collum, -ī, n., *neck.*

colō, colere, coluī, cultum, 3, a. and n., *till, cultivate; stay at, abide in, dwell in, inhabit; care for, cherish, esteem, love, favor;*

of the gods, and the services of religion, *honor, worship, revere, reverence;* of pursuits or virtues, *follow, seek, practice, devote one's self to, adhere to, cherish.*

colōnus, -ī, [colō], m., *farmer, husbandman, tiller of the soil;* by metonymy, *settler, colonist.*

color, -ōris, m., *color, tint, hue; complexion, beauty* of color; *appearance, state; fashion, coloring.*

colōrō, -āre, -āvī, -ātum, [color], 1, a., *give color to, color, tinge, dye.*

coluber, -brī, m., *snake, serpent.*

columba, -ae, f., *dove, pigeon.*

columna, -ae, f., *column, pillar, post.*

colus, -ī and -ūs, abl. colō or colū, f., *distaff.*

com-, prep., old form of cum; found only in composition. See cum.

coma, -ae, [κόμη], f., *hair* of the head, *hair;* by metonymy, *foliage, leaves.*

comāns, -antis, [comō, *comb* the hair], adj., *hairy, long-haired, plumed.* **comāns stella**, *hair-trailing star, comet.*

comes, -itis, [com-, eō], m. and f., *companion, comrade, mate; attendant, retainer, dependant.*

comis, -e, adj., *courteous, affable, polite; kind, friendly.*

comitō, -āre, -āvī, -ātum, 1, and **comitor**, -ārī, -ātus sum, [comes], 1, dep., *attend, follow, accompany.*

commentum, -ī, [comminīscor, *contrive, feign*], n., *invention, fiction, falsehood.*

commercium, -ī, [com- + merx], n., *trade, traffic, commerce; right to trade, mercantile intercourse; intercourse, communication; connection, fellowship.*

commereō, -ēre, -uī, -itum, [com- + mereō], 2, a., *merit fully, deserve, earn; be guilty of, commit, perpetrate.*

comminus, [com- + manus], adv., *hand to hand, at close quarters; near at hand, near by, near.*

commissum, -ī, [committō], n., *undertaking, enterprise; transgression, fault, crime;* something committed to one's keeping, *a trust, secret.*

committō, committere, -mīsī, -missum, [com- + mittō], 3, a., *bring together, combine, put together, unite;* of military engagements, *set together, engage in, fight, begin a battle, carry on, wage; intrust, commit, consign; commit* a crime, *perpetrate, be guilty of.*

commūnis, -e, [com-, mūnus], adj., *common, in common; general, public;* of manners, *affable, approachable, courteous.*

commūniter, [commūnis], adv., *together, in common.*

compāgēs, -is, [com- + root PAG in pangō], f., *a joining together; joint, joining, structure.*

compēscō, -pēscere, -pēscuī, ——, [compēs, *fetter*], 3, inch., a., *restrain, repress, confine, curb, check, subdue.*

complector, -plectī, -plexus sum, pres. part. complectēns, [com- + plectō, *braid*], 3, dep., *embrace, clasp; encircle, seize, enclose; comprehend, understand; explain, describe, sum up.*

compleō, -ēre, -ēvī, -ētum, [com- + pleō, *fill*], 2, a., *fill up, make full, fill; complete, fulfil, perfect, accomplish, finish; live through, pass.*

complexus, -ūs, [complector], m., *an embracing, embrace.*

complōrō, -āre, -āvī, -ātum, [com- + plōrō], 1, a., *weep over together, bewail, lament.*

compōnō, -pōnere, -posuī, -positum, [com- + pōnō], 3, a., *put together, collect, unite; compare, contrast; compose, write; construct, build; set in order, adjust, arrange; lay at rest, bury, inter.*

comprimō, -primere, -pressī, -pressum, [com- + premō], 3, a., *press together, compress; check, repress, restrain, stay.*

cōnāmen, -inis, [cōnor], n., *effort, exertion; support, prop.*

concavō, -āre, ——, -ātum, [com- + cavō], 1, a., *hollow out; bend, curve.*

concēdō, -cēdere, -cessī, -cessum, [com- + cēdō], 3, a. and n., *withdraw, depart; yield, give place to, give up, submit, be inferior; grant, concede, allow; admit.*

concha, -ae, [κόγχη], f., *shell-fish; shell* of a mussel; as shells were used for trumpets, *trumpet;* by metonymy, *pearl*, found in the shells of certain bivalves; *dye, purple dye*, extracted from the murex, a species of shell-fish.

concilium, -iī, n., *assembly, gathering, meeting;* especially of a gathering for conference, *council.*

conciō or **concieō**, -īre or -ēre, concīvī, concitum, [com- + cieō, *set in motion*], 4 or 2, a., *bring together, collect; stir up, move, shake*, used of violent motion; *rouse, excite, instigate; inspire.*

concipiō, -cipere, -cēpī, -ceptum, [com- + capiō], 3, a., *take up, receive; draw up*, as water; *imagine, conceive, think; comprehend, understand; harbor, entertain; declare, express, set forth.* concipere flammās, *to take fire.* concipere precēs, *to begin to pray.*

conclāmō, -āre, -āvī, -ātum, [com- + clāmō], 1, n. and a., *cry out together, shout; call together, summon; call out loudly, cry out, scream.*

concordia, -ae, [concors], f., *harmony, union, concord; likeness, agreement.*

concors, -cordis, [com- + cor], adj., *of one mind, united, agreeing; harmonious, peaceful, amicable.*

concrēdō, -crēdere, -crēdidī, -crēditum, [com- + crēdō], 1, a., *intrust, commit.*

concussus, -ūs, [concutiō], m., *shaking, quaking.*

concutiō, -cutere, -cussī, concussum, [com- + quatiō], 3, a., *strike together; shake violently, shake, agitate; wave, brandish; smite, shock; terrify, alarm, trouble.*

conditus, see **condō**.

conditus, -a, -um, [condō], adj., *laid away* so as not to be seen, *hidden, secret.*

condō, condere, condidī, conditum, [com- + dō], 3, a., *put together, found, build, establish; compose, write, describe; lay aside, store up; preserve; lay* in the tomb, *inter, bury; hide, conceal.*

cōnferō, -ferre, -tulī, -lātum and collātum, [com- + ferō], irr., a., *bring together, collect, gather, join; match against, oppose; compare, contrast; consult, confer, consider; compress, sum up; carry, convey, bear, bring; employ, transfer, lend, grant; transform, change; put off, postpone.* sē, mē, cōnferre, *to betake himself, myself, to turn, to go.*

cōnfīnium, -ī, [cōnfīnis], n., *border, limit, confine, boundary.*

cōnfiteor, -fitērī, -fessus sum, [com- + fateor], 2, dep., a., *confess, acknowledge, manifest, reveal, surrender.*

cōnfremō, -fremere, -fremuī, ——, [com- + fremō], 3, n., *murmur together, murmur loudly, resound.*

cōnfugiō, -fugere, -fūgī, ——, [com- + fugiō], 3, n., *flee* for refuge, *flee to; have recourse* to, *take refuge* with, *resort* to.

cōnfundō, -fundere, -fūdī, cōnfūsum, [com- + fundō], 3, a., *pour together, mingle; unite, join; confuse, jumble together, throw into disorder; disturb, perplex.*

cōnfūsus, -a, -um, [cōnfundō], adj., *mingled, disorderly, confused, disordered.*

congelō, -āre, -āvī, -ātum, [com- + gelō], 1, n. and a., *freeze together, congeal, freeze; grow stiff, stiffen, harden.*

congeriēs, -ēī, [congerō], f., *heap, pile, mass.*

congerō, -gerere, -gessī, -gestum, [com- + gerō], 3, a., *bring together, collect, pile together, heap up, load; build, construct, erect.*

coniciō, -icere, -iēcī, -iectum, [com- + iaciō], 3, a., *cast together, unite; drive, throw, cast, hurl, thrust into, plunge; urge, force; forecast, foretell; conjecture, guess.*

coniūnx, or **coniux**, -iugis, [coniungō, *join together*], m. and f., *consort, spouse,* whether *husband* or *wife.*

coniūrātus, -a, -um, [coniūrō], adj., *oath-bound, associated under oath, in conspiracy, conspiring.*

cōnor, -ārī, -ātus sum, 1, dep., a., *undertake, endeavor, attempt, try; venture, make an effort, begin, make trial of.*

cōnscendō, -scendere, -scendī, -scēnsum, [com- + scandō], 3, a. and n., *ascend, climb, mount;* of a ship, *go on board, embark, take ship.*

cōnscius, -a, -um, [com- + sciō], adj., *having knowledge in common, accessory; conspiring together, participant, privy to; conscious of.* As subst., **cōnscius**, -ī, m., *accomplice, go-between, confidant.*

cōnsenēscō, -nēscere, -nuī, ——, [com- + senēscō, *grow old*], 3, n., *grow old together, become old, grow gray.*

cōnsequor, -sequī, -secūtus sum, [com- + sequor], 3, dep., a., *follow after, follow up, press upon, pursue; overtake, reach, get, attain; copy after, imitate.*

cōnsīderō, -āre, -āvī, -ātum, 1, a., *look at closely, inspect, examine, survey; meditate upon, contemplate.*

cōnsilium, -ī, [cōnsulō], n., *body of counsellors; deliberation, consultation; plan, design, scheme; advice, counsel; purpose, determination; understanding; judgment, prudence.*

cōnsistō, -sistere, -stitī, ——, [com- + sistō, *set, place*], 3, n., *stand still, stop; stay, remain; stand, be firm; grow hard, become solid; exist, stand forth.*

cōnsōlor, -ārī, -ātus sum, [com- + sōlor, *comfort*], 1, dep., a., *console, comfort, cheer.*

cōnsors, -sortis, [com- + sors, *lot*], adj., *having a common lot, of the same lot.* As subst., **cōnsors**, -sortis, m. and f., *sharer, partner, associate, colleague;* often applied to relations of persons, as *brother, sister, husband, wife.*

cōnspiciō, -spicere, -spexī, cōnspectum, [com- + speciō], 3, a., *observe, see, catch sight of, perceive, gaze upon;* pass., *be conspicuous, be distinguished.*

cōnstāns, -stantis, [cōnstō], adj., *firm, unchangeable, immovable, fixed, stable, constant; faithful, trustworthy, sure, steadfast.*

cōnsternō, -āre, -āvī, -ātum, [com- + sternō], 1, a., *dismay, affright, terrify; overwhelm with terror, throw into confusion.*

cōnstō, -stāre, -stitī, -stātum, [com- + stō], 1, n., *stand still, take a stand, stand, remain; be firm, abide, endure; be established, be settled, remain firm, stand firm; agree, accord, be consistent; exist; consist of, be composed of; depend on, be dependent.*

cōnsuēscō, -suēscere, -suēvī, -suētum, [com- + suēscō], 3, inch., n., *accustom, inure; become accustomed to, be wont; form a habit, accustom one's self, have a habit, be in the habit of.*

cōnsuētus, -a, -um, [cōnsuēscō], adj., *accustomed, ordinary, usual, wonted, familiar.*

cōnsulō, -ere, -uī, -tum, 3, a. and n., *consult, take counsel, reflect, deliberate;* with dat., *consult for, take thought for, have regard for, look out for the interest of;* with acc., *inquire of, ask advice of, question.*

cōnsūmō, -sūmere, -sūmpsī, -sūmptum, [com- + sūmō], 3, a., *use up, devour; destroy, consume; waste, exhaust, weaken, waste away, wear away;* of time or divisions of time, *spend, pass, consume.*

contāctus, -ūs, [contingō], m., *touch; contagion, pollution.*

contegō, -tegere, -tēxī, -tēctum, [com- + tegō], 3, a., *cover up, cover over, roof; conceal, hide, bury.*

contemptrīx, -īcis, [contemptor], f., *she who disregards, a despiser.*

contemptus, -a, -um, [contemnō, *despise*], adj., *despicable, abject, vile, contemptible.*

contentus, -a, -um, [contendō, *stretch*], adj., *stretched,* as a bow, *tightly stretched, strained; eager, intent.*

contentus, -a, -um, [contineō], adj., *satisfied, pleased, happy, contented, content.*

conterminus, -a, -um, [com- + terminus], adj., *bordering on, adjoining, neighboring; close by, near by.*

conterreō, -ēre, -uī, -itum, [com- + terreō], 2, a., *terrify, frighten, overwhelm with fear.*

conticēscō, -cēscere, -cuī, ——, [com- + taceō], 3, inch., n., *become silent, be still, cease speaking; be hushed, cease, stop.*

contiguus, -a, -um, [contingō], adj., *adjoining, neighboring; near, close at hand, near by.*

contingō, -tingere, -tigī, -tāctum, [com- + tangō], 3, a. and n., *touch, take hold of; extend to, reach to; affect; taste, partake of, eat; reach, arrive at, come to; happen, turn out, come to pass, occur.*

contorqueō, -torquēre, -torsī, -tortum, [com- + torqueō], 2, a., *turn around, turn, twist; hurl, cast.*

contrā, adv. and prep.:

(1) As adv., *opposite, in front; in opposition, on the other side; on the contrary; in answer, in reply.*

(2) As prep., with acc. only, *against, before, opposite to, facing, over against, contrary to; in reply to; in hostility to, to the disadvantage of, in spite of.* **quod contrā,** *whereas on the contrary, while on the contrary.*

contrahō, -trahere, -trāxī, -trāctum, [com- + trahō,] 3, a., *draw together, collect, assemble; draw in, contract, make short* or *narrow, shorten, diminish, lessen; accomplish, bring about, execute.* **contractus,** -a, -um, as adj., *contracted, narrow; tightened; stiffened, rigid.*

contrārius, -a, -um, [contrā], adj., *opposite, lying over against; opposite, contrary, opposed, conflicting.* As subst., **contrārium,** -ī, n., *the opposite, the reverse, the contrary.* **ex contrāriō,** *on the contrary.* **in contrāria,** *in opposite directions.*

cōnus, -ī, [κῶνος], m., *cone;* of a helmet, *apex, crest, plume.*

convalēscō, -valēscere, -valuī, ——, [com- + valeō], 3, inch., n., *grow strong, gain strength; recover, regain health.*

convallis, -is, [com- + vallis], f., *valley,* especially a valley shut in on all sides; *dell, ravine.*

convellō, -vellere, -vellī, convulsum, [com- + vellō], 3, a., *tear away, break off; pluck up, pull up; break, shatter, destroy.*

conveniō, -venīre, -vēnī, conventum, [com- + veniō], 4, n. and a., *come together, meet together, meet, assemble; agree upon, settle; be fit, be suitable to, be appropriate to, fit.* Impers. **convenit,** *it is settled, it is agreed.*

convertō, -vertere, -vertī, conversum, [com- + vertō], 3, a., *turn around, turn about, reverse, invert, throw back; change, transform; undergo change, be changed.*

convexus, -a, -um, [convehō], adj., *vaulted, arched, concave; sloping, steep.*

convīcium, -iī, n., *outcry, cry, utterance; din, noise; reproach, insult, abuse.*

convīvium, -iī, [com-, vīvō], n., *banquet, feasting together, social meal.*

convocō, -āre, -āvī, -ātum, [com- + vocō], 1, a., *call together, convoke, summon together, summon.*

cōpia, -ae, [co-opia, from com- + ops], f., *abundance, ample supply, plenty; power, ability, might;* of property, etc., mostly in pl., *resources, wealth, riches, prosperity.* **facta est cōpia mundī,** *the expanse of heaven was opened up.*

coquō, coquere, coxī, coctum, 3, a., *cook, prepare by cooking; bake, parch, boil, roast; vex, trouble.*

cor, cordis, n., *heart; soul, mind; disposition, temper.* **esse cordī alicuī,** *to be agreeable to any one, to please any one.*

Corinna, -ae, [Κόριννα], f., *Corinna,* (1) name of a celebrated Grecian poetess, contemporary with Pindar. (2) In Ovid, the assumed name by which the poet addresses his mistress; her real name is not known.

cornīx, -īcis, f., *crow.*

cornū, -ūs, n., *horn,* of an animal; *horny substance, horn,* as of a hoof or bill; *projection, extremity, end;* applied to things of the shape of a horn, *ends* of a bow, *bow;* of a musical instrument, *bugle-horn, horn;* of an army, *wing, extremity, side;* of the moon, *horns;* of a river, *mouths, branches.*

cornum, -ī, [cornus], n., *cornel-cherry, cornel-berry, dog-berry;* fruit of the cornel-cherry, or cornelian-cherry, a species of dogwood, growing as a shrub and bearing a small, edible fruit; as the wood of the cornel-cherry was very hard and was used for making shafts of spears and pikes, by metonymy, *javelin* of cornel-wood, *cornel-javelin.*

corōna, -ae, [κορώνη], f., *garland, wreath; crown, diadem; crowd, multitude, assembly, audience;* as a constellation, *The Crown, The Northern Crown.*

corōnō, -āre, -āvī, -ātum, [corōna], 1, a., *crown with a garland, wreathe, crown; encircle* like a garland, *enclose, shut in.*

corpus, -oris, n., *body; living body, flesh; dead body, trunk, corpse; substance, reality; person, individual; frame, structure, system, mass;* of sand or dust, *particle, grain.*

corrigō, -rigere, -rēxī, -rēctum, [com- + regō], 3, a., *straighten out, make straight; amend, correct, change* for the better; *improve, reform, make good.*

corripiō, -ripere, -ripuī, -reptum, [com- + rapiō], 3, a., *seize with violence, snatch, grasp, seize upon; attack, catch, sweep away; shorten, diminish; hurry, quicken; reproach, blame.* **corripiunt viam,** *they dash away over the road.*

corrumpō, -rumpere, -rūpī, corruptum, [com- + rumpō], 3, a., *break to pieces, destroy, spoil, ruin, waste; bribe, corrupt, buy over; falsify, pervert.*

cortex, -icis, m. and f., *bark, rind, shell, hull;* of pomegranate seeds, *hull, sheath;* of the cork-tree, *cork-bark, cork.*

Cōrycis, -idis, acc. pl. **Cōrycidas**, [Κωρυκίς], adj., f., *Corycian,* of the cave Corycium, on the south side of Mt. Parnassus, above Delphi. See N. to p. 91, l. 156.

corymbus, -ī, [κόρυμβος], m., *cluster, garland,* used especially of clusters of ivy twigs with the leaves and berries.

costa, -ae, f., *rib.*

cothurnus, -ī, [κόθορνος], m., *buskin, tragic sock,* the thick-soled shoe worn by tragic actors; by metonymy, *tragic poetry, tragedy.*

coturnīx, -īcis, f., *quail.*

crātēr, -ēris, acc. **crātēra**, [κρατήρ], m., *mixing-bowl, punch-bowl,* a vessel in which wine was mingled with water in preparation for drinking; *wine-bowl, bowl;* by metonymy, *bowl-shaped hollow, opening.*

crēdō, **crēdere**, **crēdidī**, **crēditum**, 3, n. and a., *lend; entrust, consign; trust, confide in, believe in; believe, think, suppose, imagine.*

crēdulitās, -tātis, [crēdulus, *confiding*], f., *credulity, readiness to believe, ungrounded confidence.*

cremō, -āre, -āvī, -ātum, 1, a., *burn, consume* by fire, *cremate.*

creō, -āre, -āvī, -ātum, 1, a., *bring forth, bear; produce, create.*

crepitō, -āre, ——, ——, [freq. of crepō], 1, n., *rattle, clatter, rustle, crackle;* of the noise of water, *murmur.*

crepō, -āre, -uī, -itum, 1, n. and a., *rattle, clatter, creak;* of thunder, *crash; rustle, tinkle, jingle; cause to resound; say loudly, boast about.*

crepusculum, -ī, [creper, *dusky*], n., often in pl., *twilight, dusk;* by metonymy, *dimness, darkness,* as of the Underworld.

crēscō, crēscere, crēvī, crētum, [creō], 3, inch., n., *come into being, spring up; rise up* into being, *be born; grow, grow up; swell, enlarge; be strengthened, become powerful, attain honor.* Part. **crētus, -a, -um,** with abl. of source, *sprung* from, *descended* from, *born, begotten.*

Crētē, -ēs, or **Crētā, -ae,** [Κρήτη], f., *Crete, Candia,* a large island in the Mediterranean sea, southeast of the Peloponnesus, and southwest of Rhodes.

crētus, -a, -um, see **crēscō.**

crīmen, -inis, [cernō, *decree*], n., *judgment, accusation, charge; reproach, slander; fault, guilt, crime.*

crīnis, -is, m., *hair* of the head, *hair, lock of hair, lock;* of a comet, *train, tail.*

crista, -ae, f., *crest, tuft;* of a bird, *comb;* of a helmet, *plume, apex.*

cristātus, -a, -um, [crista], adj., *crested, plumed, tufted.*

croceus, -a, -um, [crocus], adj., *of saffron; saffron-colored, saffron-tinted, yellow, golden.*

crocus, -ī, [κρόκος], m., *crocus, saffron; color of saffron, saffron-color.*

Crocos, -ī, acc. **Crocon,** [Κρόκος], m., *Crocos,* a youth changed by the gods into a crocus, or saffron-plant, some say because he was the victim of an unreciprocated love, others because, like Hyacinthus, he was accidentally killed in a game of quoits by Hermes.

cruciō, -āre, -āvī, -ātum, [crux, *cross*], 1, a., *torture, rack, torment; afflict, grieve.*

crūdēlis, -e, [crūdus, *unfeeling*], adj., *unfeeling, cruel, merciless, hard-hearted;* of things, *pitiless, harsh, bitter.*

cruentō, -āre, -āvī, -ātum, [cruentus], 1, a., *stain with blood, make bloody; cause to bleed, wound.* **cruentātum ōs,** *blood-stained mouth.*

cruentus, -a, -um, adj., *blood-stained, bloody, smeared with blood, gory; delighting in blood, bloodthirsty, fierce, cruel.*

cruor, -ōris, m., *blood, stream of blood, gore; bloodshed, murder.*

crūs, -crūris, n., *leg, shin;* by metonymy, *foot.*

cubō, cubāre, cubuī, cubitum, 1, n., *lie down, lie, recline; lie asleep, sleep; lie sick, be sick.*

culmen, -inis, [for **columen**], n., *top, roof, height, summit.*

culpa, -ae, f., *fault, error, ground of reproach, blame, guilt; crime, offence, reproach.*

cultor, -ōris, [colō], m., *cultivator, tiller, farmer, husbandman; inhabitant, dweller; supporter, champion;* of religion and the gods, *worshipper, reverencer, adorer.*

cultus, -a, -um, [colō], adj., *cultivated, tilled;* of character or manners, *refined, polished.*

cultus, -ūs, [colō], m., *cultivation, care, labor; mode of life, civilization; refinement, education, training;* of religion and the gods, *worship, reverence, adoration.*

cum, prep. with ablative only, *with;* of association, *with, along with, in the company of, together with;* of comparison, *with, as over against, compared with;* of time, *at, at the time of, together with, at the same time with;* of manner and circumstance; *with, under, amid, to, at.* With the personal pronouns and with **quī** cum is enclitic; as, **mēcum, nōbīscum, quōcum.**

In composition the earlier form **com-** is used, which remains unchanged before **b, p, m,** but is changed to **col-** or **con-** before **l, cor-** or **con-** before **r, con-** before other consonants, and **co-** before vowels and **h.**

cum, conj., *when, while, after; since, inasmuch as; although.* **cum prīmum,** *as soon as.* **cum — tum,** *both — and, not only — but also.*

cumba, -ae, [κύμβη], f., *boat, skiff.*

cunctor, -ārī, -ātus sum, 1, dep., *delay, linger, loiter, wait; hesitate, doubt.*

cūnctus, -a, -um, [com- + iunctus], adj., *all together, all, whole, entire.* As subst., n. pl. **cūncta,** -ōrum, *all things* taken together, *the whole, the universe.*

cupīdō, -inis, [cupiō], f., *eager desire, longing; passion, lust;* personified, **Cupīdō,** -inis, m., *Cupid,* god of love.

cupidus, -a, -um, [cupiō], adj., *eagerly desirous, desirous, eager; fond, loving; passionate, lustful, covetous.*

cupiō, cupere, cupīvī or **-iī, cupītum,** 3, a., *long for, wish, desire; be well disposed, wish well, be favorable, favor; be devoted* to, *be zealous* for.

cūr, interrogative adv., *why? for what purpose? wherefore? to what purpose? from what motive?*

cūra, -ae, f., *care, attention, pains; pursuit, business, office;* care arising from love, *love, affection;* care arising from mental disturbances, *anxiety, solicitude, concern, trouble, sorrow, grief.*

cūria, -ae, f., *curia, association,* one of the ten divisions into which the three early Roman Tribes were divided; by metonymy, *Curia, Senate-house,* the place where the Roman Senate sat, in this sense used by Ovid of two different buildings:

(*a*) *The Senate-house* proper, known as the Cūria Hostīlia, named from Tullus Hostilius, situated north of the Forum. It was destroyed by fire in 52 B. C., rebuilt by Faustus Sulla, son of the Dictator, and called Cūria Cornēlia; but Sulla's structure was soon afterwards torn down by Julius Caesar. Caesar commenced a new Senate-house, which was finished in magnificent style after his death by Augustus, and called Cūria Iūlia. This is referred to p. 61, l. 5.

(*b*) *The Senate-house of Pompey, Pompey's Senate-house,* Cūria Pompēia, in the same edifice with the Portico erected by Pompey in the Campus Martius. Here Caesar was assassinated (p. 157, l. 44); after that the Senate-house of Pompey was closed.

currō, currere, cucurrī, cursum, 3, n., *run, hasten;* of motion over water or through the air, *move quickly, sail, fly;* of water, *run, flow, roll, spread.*

currus, -ūs, [currō], m., *chariot, car, wagon;* by metonymy, of the horses drawing a chariot, *team, span.*

cursus, -ūs, [currō], m., *a running; course, passage, way, journey, voyage; speed, race; career, progress.*

curvāmen, -inis, nom. not found, [curvō], n., *a bending; bend, curving, vaulting.*

curvātūra, -ae, [curvō], f., *a curving;* of a wheel, *rim, tire,*

curvō, -āre, -āvī, -ātum, [curvus], 1, a., *bend, curve, crook, arch.*

curvus, -a, -um, adj., *curved, crooked, bent, bending, winding, arched.*

cuspis, -idis, f., *point, pointed end, blade, spear-point;* by synecdoche, *spear, javelin;* of Neptune, *trident;* of a scorpion, *sting.*

cūstōdia, -ae, [custos], f., *a guarding; guard, watch, care, protection.*

cūstōs, -ōdis, m. and f., *guard, protector, guardian, defender; keeper, overseer, attendant;* of arrows, *quiver;* of incense, *incense-holder, incense-box.*

cutis, -is, f., *skin.*

Cyanē, -ēs, [Κυάνη], f., *Cyane*, a Sicilian nymph, changed into a spring near Syracuse for protesting to Pluto against his carrying off of Proserpine. See N. to p. 128, l. 25.

Cȳclades, -um, [Κυκλάδες], f., *Cyclades*, an extensive group of islands in the Aegean Sea, east of the Peloponnesus.

Cyclōps, -ōpis, [Κύκλωψ, *round-eye*], m., *Cyclops*, one of the fabulous one-eyed giants of Sicily, said to have forged thunderbolts for Zeus. Cf. p. 24.

cycnus, -ī, [κύκνος], m., *swan.*

Cyllēnē, -ēs and -ae, [Κυλλήνη], f., *Cyllene*, a high mountain in the northeast part of Arcadia, sacred to Hermes, or Mercury, who was said to have been born there.

Cynthia, -ae, [Κύνθος], f., the goddess of Mt. Cynthus, *Diana.*

Cynthus, -ī, [Κύνθος], m., *Cynthus*, a mountain in the island of Delos; birth-place of Apollo and Diana, and favorite resort of Leto (Latona).

Cytherēa, -ae, [Κύθηρα], f., *Cytherea, Venus*, so named from Cythēra, an island in the Aegean sea south of Laconia, which was celebrated for the worship of Venus.

cytisus, -ī, [κύτισος], m. and f., *clover.*

D.

Daedalus, -ī, [Δαίδαλος], m., *Daedalus*, a mythical craftsman of Athens, to whom is ascribed the earliest development of the mechanic arts, as well as the arts of sculpture and painting. He was said to have invented the axe, the saw, the auger, the plumb-line, and glue, as also masts and sail-yards for ships. Many monuments of his skill as architect and sculptor were pointed out in different parts of Greece, southern Italy, Sicily, and the islands of the Aegean. He was also the father of Icarus; cf. N. to p. 138, l. 1.

Damasichthōn, -onis, [Δαμασίχθων, *earth-subduer*], m., *Damasichthon*, one of the sons of Amphion and Niobe.

damnōsus, -a, -um, [damnum], adj., *full of hurt, hurtful, destructive, damaging, injurious.*

damnum, -ī, n., *hurt, loss, damage, injury, misfortune.* **in mea damna**, *to what I have lost.*

daps, dapis, [cf. δαπάνη], f., *feast* in celebration of religious rites, *sacrificial meal;* in general, *feast, meal, banquet;* by metonymy, *viands, victuals.*

Dardanius, -a, -um, [Dardanus], adj., *Dardanian, of Dardanus*, a son of Jupiter, founder of Dar-

dania in Troas, and mythical ancestor of the line of Trojan kings; hence *Trojan, of Troy.*

dē, prep. with abl., denoting separation, *from;* of place and motion, *from, away from, out of;* of time, *away from, after, during, in the course of, in;* of source, *of, from, out of, proceeding from, sprung from;* of the whole, partitively, *of, out of, from among;* of material, *made of, out of, from;* of cause, *on account of, for, through, by;* of relation, *concerning, about, in respect to, in the matter of.*

dea, -ae, dat. and abl. pl. **deābus**, [deus], f., *goddess.*

dēbeō, dēbēre, dēbuī, dēbitum, [for dēhibeō, dē + habeō], 2, a., *withhold, keep back; owe, be indebted, be in debt to, be under obligations; ought, must, should; owe* by fate, *be bound, be destined, be decreed.*

dēbitus, -a, -um, [dēbeō], adj., *due, appropriate, fitting, becoming, meet; doomed, fated.*

dēcerpō, -cerpere, -cerpsī, dēcerptum, [dē + carpō], 3, a., *pluck off, break off, pluck, gather.*

decet, decēre, decuit, 2, impers., n. and a., *be becoming, be meet, be fitting, be proper;* with acc. as obj., *befit, be seemly for, be becoming to, be appropriate to.*

dēcidō, -cidere, -cidī, ——, [dē + cadō], 3, n., *fall down, fall away; fall dead, perish.*

dēcipiō, -cipere, -cēpī, -ceptum, [dē + capiō], 3, a., *ensnare, beguile, deceive, delude, cheat, mislead.*

dēclīnō, -āre, -āvī, -ātum, 1, a. and n., *turn aside, bend, turn away; turn from, avoid, shun; deviate, digress.*

dēclīvis, -e, [dē + clīvus], adj., *sloping, slanting downwards, inclining.* As subst., **dēclīve**, -is, n., *declivity, slope.* **per dēclīve**, *along the slope, down the slope.*

decor, -ōris, [decet], m., *comeliness, grace, charm; ornament, adornment; propriety, fitness.*

decōrus, -a, -um, [decor], adj., *becoming, fitting, seemly; adorned, ornamented; beautiful, charming, handsome; proper, suitable.*

dēcrēscō, -crēscere, -crēvī, dēcrētum, [dē + crēscō], 3, n., *grow less, diminish, decrease, wane, disappear;* of waters, *go down.*

dēcrētum, -ī, [dēcernō], n., *decree, decision, resolution.*

decus, -oris, [decet], n., *grace, splendor, beauty, charm; ornament, adornment, glory, pride; dignity, honor, distinction.*

dēcutiō, -cutere, -cussī, -cussum, [dē + quatiō], 3, a., *shake off, strike off, cast off, strike down.*

dēdūcō, -dūcere, -dūxī, -ductum, [dē + dūcō], 3, a., *lead down, bring down, draw out; draw off, take off, remove; bring out; withdraw, lead off* or *away, lead down, conduct; derive, deduce;* of a ship, *draw out* from the dock, *draw down, launch;* of sails, *take down, draw down, unfurl;* of fruit, *bend down, weigh down* the branches of a tree; of spinning, *draw out, spin out* the thread.

dēfectus, -a, -um, [dēficiō], adj., *worn out, exhausted, feeble, faint.*

dēfendō, -fendere, -fendī, dēfēnsum, [dē + obsolete fendō], 3, a., *ward off, repel, keep off; defend, guard, protect.*

dēferō, -ferre, -tulī, -lātum, [dē + ferō], irr., a., *bear away, bring*

away, bring down, take down; carry off, bear, carry; lead, conduct, drive; grant, allot, give; report, announce, state.

dēficiō, -ficere, -fēcī, -fectum, [dē + faciō], 3, n. and a., *fail, cease, be wanting, run out; faint, sink, waste away; become exhausted; forsake, abandon, desert, leave.* Part. **dēfectus, -a, -um,** *failing in, lacking, wanting in.*

dēfleō, -flēre, -flēvī, -flētum, [dē + fleō], 2, a. and n., *weep over, bewail, lament.*

dēfluō, -fluere, -fluxi, -fluxum, [dē + fluō], 3, n., *flow down; glide down, slip down; slide down,* as from a horse; *vanish, disappear, pass away;* of the hair, *fall out.*

dēfōrmis, -e, [dē + fōrma], adj., *misshapen, shapeless, deformed; unsightly, hideous.*

dēfrēnātus, -a, -um, [dē + frēnātus, from frēnō, *curb*], adj., *unbridled, unchecked.*

dēgō, dēgere, dēgī, ——, [dē + agō], 3, a., used of time, *pass, spend.*

dēiciō, -icere, -iēcī, -iectum, [dē + iaciō], 3, a., *cast down, hurl down; strike down, kill, slay, destroy; turn aside, avert; deprive of, rob;* of the eyes or face, *cast down.*

deinde, [dē + inde], adv., *from that time, thereafter, thence; afterwards, then, next; besides, still.*

dēlābor, -lābī, -lāpsus sum, [dē + lābor], 3, dep., n., *glide down, descend; come down, sink, descend, fall.*

dēlictum, -ī, [dēlinquō], n., *fault, misdoing, short-coming, offence; crime, wrong.*

dēligō, -ligere, -lēgī, -lēctum, [dē + legō], 3, a., *choose, select, pick out; separate, remove.*

Dēlius, -a, -um, [Dēlos], adj., *of Delos, Delian.* As subst., **Dēlius, -ī,** *the Delian god, Apollo.*

Dēlos, -ī, [Δῆλος], f., the island *Delos,* one of the group of Cyclades, birthplace of Apollo and Diana.

Delphī, -ōrum, [Δελφοί], m., *Delphi,* a city in Phocis, on the southern slope of Mt. Parnassus, seat of the world-renowned oracle of Apollo. Cf. N. to p. 90, l. 152.

delphīn, -īnis, acc. **delphīna,** or **delphīnus, -ī,** m., *dolphin;* as a constellation, *The Dolphin,* situated near Capricornus.

dēlūbrum, -ī, n., *shrine, sanctuary, temple.*

dēmēns, -entis, [dē + mēns], adj., *out of one's mind, demented, distracted, mad, insane; foolish, reckless, rash, blind.*

dēmissus, -a, -um, [dēmittō], adj., *sunken, low, low down; downcast, dejected; lowly, humble, retiring.* **dēmissior,** *lower* than is expedient, *too low.*

dēmittō, -mittere, -mīsī, -missum, [dē + mittō], 3, a., *send down, let down, drop, put down; cast down, plunge, thrust, strike deep; let sink, let fall.* **dēmissō crīne,** *with dishevelled hair,* as a sign of mourning.

dēmō, dēmere, dēmpsī, dēmptum, [dē + emō], 3, a., *take away, take off, remove, pluck; put away, except, make exception of.*

dēmptus, -a, -um, see **dēmō.**

dēnegō, -āre, -āvī, -ātum, [dē + negō], 1, a., *deny, say no; refuse, reject.*

dēnique, adv., *at last, at length, finally; in a word, in short, briefly; in fine, at least.*

dēns, dentis, [for **edēns**, from **edō**, *eat*], m., *tooth;* of an elephant, *tusk;* of tools, plows, forks, etc., *tooth, point, tine, prong;* of an anchor, *fluke.*

dēnsus, -a, -um, adj., *compact, dense, crowded, thick, close, full.*

dēpendeō, -ēre, ——, ——, [dē + **pendeō**, *hang*], 2, n., *hang from, hang down from, hang down; be dependent on, depend, be derived from.*

dēpereō, -īre, -iī, ——, [dē + **pereō**], irr., n., *be wholly undone, be utterly lost, be lost, go to destruction, perish, die.*

dēplōrō, -āre, -āvī, -ātum, [dē + **plōrō**], 1, n. and a., *weep bitterly, wail, lament, complain; bewail, deplore; abandon, give up for lost.*

dēpōnō, -pōnere, -posuī, dēpositum, [dē + **pōnō**], 3, a., *lay down, set down, set, place;* of plants, *set out; lay aside, put off, put one side, commit, intrust; despair of, give up, resign.* **dēpōnere sitim**, *to quench thirst.*

dēpopulor, -ārī, -ātus sum, [dē + **populor**], 1, dep., *lay waste, destroy, pillage, plunder, waste.*

dēposcō, -poscere, -poposcī, ——, [dē + **poscō**], 3, a., *demand, request earnestly, call for; demand* for punishment.

dēpositum, -ī, [**dēpōnō**], n., *deposit, trust.*

dēprecor, -ārī, -ātus sum, [dē + **precor**], 1, dep., *pray to avert, pray to be delivered from, seek to avoid; plead with, intercede for.*

dēprēndō, -prēndere, -prēndī, -prēnsum, [for **dēprehendō**], 3, a., *take away; seize upon, seize, catch, capture; overtake, take by surprise, surprise;* of mental action, *comprehend, discern, understand.*

dērigēscō, -rigēscere, -riguī, ——, [dē + **rigēscō**, *grow stiff*], 3, inch., n., *grow rigid, become stiff.*

dēscendō, -scendere, -scendī, -scēnsum, [dē + **scandō**], 3, n., *come down from, go down, descend;* of an army, *march down;* of a weapon, *sink down* into, *penetrate* into; of lowering or humbling one's self in regard to character or station, *stoop to, yield, have recourse to.*

dēsecō, -cāre, -cuī, -ctum, [dē+ **secō**], 1, a., *cut off, cut away;* of grass, *cut, mow.*

dēserō, -serere, -seruī, -sertum, [dē + **serō**, *join*], 3, a., *leave, forsake, desert, abandon.*

dēsertus, -a, -um, [**dēserō**], adj., *deserted, solitary, lonely, desert, waste.* As subst., **dēserta**, -ōrum, n., pl., *waste places, wastes.*

dēsīderō, -āre, -āvī, -ātum, 1, a., *long for, wish for; ask, demand, require, expect; feel the want of, miss, lack, need.*

dēsiliō, -silīre, -siluī, -sultum, [dē + **saliō**, *leap*], 4, n., *leap down;* from a ship, *jump off, leap overboard;* from a horse, *dismount.*

dēsinō, -sinere, dēsiī, dēsitum, [dē + **sinō**], 3, a. and n., *leave off, cease, quit, desist; stop, end, come to an end.*

dēsistō, -sistere, -stitī, -stitum, [dē + **sistō**], 3, n., *leave off, cease, stop, desist.*

dēsōlō, -āre, -āvī, -ātum, [dē, **sōlus**], 1, a., *make solitary, forsake, abandon, desert.*

dēstituō, -stituere, -stituī, dēstitūtum, [dē + statuō], 3, a., *set down, put away; put aside, leave alone, desert, abandon, forsake, fail.*

dēstringō, -stringere, -strīnxī, -strictum, [dē + stringō], 3, a., *strip off;* of a sword, *unsheathe, draw; touch gently, graze, skim; censure, satirize.*

dēsuētus, -a, -um, [dēsuēscō], adj., *disused, out of use, unused; unfamiliar, unwonted, strange.*

dēsum, -esse, -fuī, [dē + sum], irr., n., *be away, be absent, be wanting, be lacking, be missing, fail; be neglectful, be not at hand, be at fault.*

dēterior, -ius, [dē + -ter and -ior, comparative endings], adj. in comp. degree, sup. **dēterrimus**, *lower, worse, more degraded.*

dētonō, -āre, -uī, ——, [dē + tonō, *thunder*], 1, n., *thunder.*

dētrahō, -trahere, -trāxī, dētrāctum, [dē + trahō], 3, a., *draw off, pull down, pull off; take from, take away; remove, deprive, rob.*

Deucaliōn, -ōnis, [Δευκαλίων], m., *Deucalion*, son of Prometheus, husband of Pyrrha. At the time of the flood, according to our poet, Deucalion and Pyrrha alone were saved, having floated in a skiff which, as the waters subsided, came to land on Mt. Parnassus.

deus, -ī, m., *god, deity, divinity.*

dēvertor, dēvertī, dēversus sum, [dē + vertō], 3, dep., *turn away, turn aside, turn to; devote one's self* to, *resort* to.

dēvoveō, -vovēre, -vōvī, -vōtum, [dē + voveō], 2, a., *vow, offer, devote; curse, heap curses on, heap imprecations on.*

dexter, -tera or -tra, -terum or -trum, comp. **dexterior**, sup. **dextimus**, [cf. δεξιός], adj., *right, on the right; skilful, clever; of good omen, favorable, opportune.* **dextra pars**, or simply **dextra** (sc. **pars**), *the right side*, used often of direction and place.

dextra, -ae, [properly **dextra** or **dextera manus**], f., *right hand, hand.*

Dīa, -ae, [Δῖα], f., *Dīa*, an older name of the island Naxos.

dīco, dīcere, dīxī, dictum, 3, a. and n., *say, speak, tell, mention, relate, declare, affirm; sing, recite; name, call; appoint, fix upon, settle.*

dictum, -ī, [dīcō], n., lit. *something said; a saying, word, remark, assertion; maxim, proverb, precept; prediction, prophecy; bidding, order, direction, command.*

Dictys, -yos, [Δίκτυς], m., *Dictys*, one of the crew that seized the god Bacchus, and were changed into dolphins.

dīdūcō, -dūcere, -dūxī, -ductum, [dī-, *apart*, + dūcō], 3, a., *draw apart, part, separate, sunder, divide; disperse, scatter.*

diēs, diēī, m. and f., f. usually of a period of time, *day, daylight; time, space of time, interval, period.*

difficilis, -e, [dis- + facilis], adj., *hard, difficult, laborious; hard to get along with, morose, surly, hard to please.*

diffīdō, -fīdere, -fīsus sum, [dis- + fīdō, *trust*], 3, n., *distrust, lack confidence in, be distrustful of; despair.*

diffugiō, -fugere, -fūgī, ——, [dis- + fugiō], 3, n., *flee apart, flee, disperse, scatter.*

diffundō, -fundere, -fūdī, -fūsum, [dis- + fundō], 3, a., *spread out* by pouring, *pour out, scatter, extend; diffuse, spread; cheer up, gladden.*

dīgerō, -gerere, -gessī, -gestum, [dī- + gerō], 3, a., *force apart, separate, divide, distribute; set in order, arrange.*

digitus, -ī, m., *finger; toe.*

dīgnor, -ārī, -ātus sum, [dīgnus], 1, dep., a., *deem worthy, think fit, honor, deign.*

dīgnus, -a, -um, adj., *worthy, deserving, suitable, fit, becoming, proper.*

dīgredior, -gredī, -gressus sum, [dī- + gradior], 3, dep., n., *go apart, go off, go away, depart; separate, part; go aside, digress.*

dīligō, -ligere, -lēxī, -lēctum, [dī- + legō], 3, a., *select out, single out; choose* above all others, *esteem, prize; love.*

dīluvium, -ī, [dīluō, *drench*], n., *flood, deluge.*

dīmidius, -a, -um, [dī- + medius], adj., *half, one half.*

dīmittō, -mittere, dīmīsī, dīmissum, [dī- + mittō], 3, a., *send in different directions, send out, send away, send forth; dismiss, let go, discharge, release; forsake, leave, renounce, abandon.*

dīmoveō, -movēre, -mōvī, dīmōtum, [dī- + moveō], 2, a., *put asunder, separate, part, divide; disperse, scatter.*

Diomēdēus, -a, -um, [Diomēdēs], adj., *of Diomēdēs*, a famous Grecian hero in the war about Troy; son of Tȳdeus, and sometimes called Tȳdīdēs.

Dircē, -ēs, [Δίρκη], f., *Dirce*, a spring on Mt. Cithaeron, in Boeotia; so named from Dirce, the tormentor of Antiope (see p. 37), whose body was said to have been thrown into the spring, or, as some say, transformed into it.

dīrēctus, -a, -um, [dīrigō], adj., *straight, direct; straightforward, simple, plain.*

dīrigō, -rigere, -rēxī, -rēctum, [dī- + regō], 3, a, *scatter; set in a straight line, make straight, arrange.*

dirimō, -imere, -ēmī, -ēmptum, [dis- + emō, *take*], 3, a., *take apart, divide, separate, part; break off, put off, delay; adjust, settle, reconcile, put an end to, end.*

dīripiō, -ripere, -ripuī, -reptum, [dī- + rapiō], 3, a., *tear asunder, tear in pieces; lay waste, pillage, ravage; tear off, tear from,* as a skin from a wild animal.

dīrus, -a, -um, adj., *of ill omen, ominous, portentous; fearful, awful, dreadful, direful, horrible; fierce, relentless, cruel.*

dīs, dītis, n. dīte, comp. **dītior**, sup. **dītissimus**, [= dīves], adj., *rich, wealthy, opulent; rich* in, *abounding* in.

Dīs, Dītis, m., *Dis*, also called *Pluto*, god of the Underworld.

dis- or **dī-**, inseparable prep., used only as a prefix with other words; it adds the force of *apart, asunder; between, among; not, un-; utterly, entirely.*

discēdō, -cēdere, -cessī, -cessum, [dis- + cēdō], 3, n., *go apart, withdraw; go away, depart, leave, retire; be left, remain.*

discessus, -ūs, [discēdō], m., *a parting, separation; a going away, departure, withdrawal, removal.*

discidium, -ī, [discindō], n., *parting, separation; dissension, discord.*

discipulus, -ī, [discō], m., *learner, pupil, follower, disciple.*

discō, discere, didicī, ——, 3, a., *learn, learn to know; become acquainted with, learn how.*

discordia, -ae, [discors], f., *disunion, dissension, disagreement; difference, variance, discord.*

discors, -cordis, [dis- + cor], adj., *discordant, not agreeing, incongruous, inharmonious, at variance; contradictory, inconsistent; different, discordant.*

discrīmen, -inis, [discernō], n., *intervening space, interval; separation, division; distinction, difference; test, discrimination; turning-point, decisive moment, peril, crisis.*

discus, -ī, [δίσκος], m., *quoit.*

discutiō, -cutere, -cussī, discussum, [dis- + quatiō], 3, a., *strike asunder, dash to pieces, shatter; dispel, break up, scatter, remove, destroy.*

disiciō, -icere, -iēcī, -iectum, [dis- + iaciō], 3, a., *drive asunder, disperse, scatter; dash to pieces, destroy.*

dispār, -aris, [dis- + pār], adj., *unequal, unmatched, unlike; dissimilar.*

dispēnsō, -āre, -āvī, -ātum, [dis- + pēnsō], 1, a., *disburse, distribute, share, allot.*

dispōnō, -pōnere, -pōsuī, dispositum, [dis- + pōnō], 3, a., *set in order, arrange; adjust, dispose, distribute.*

dissaepiō, -saepere, -saepsī, -saeptum, [dis- + saepiō, *hedge in*], 3, a., *separate, divide, set apart.*

dissiliō, -silīre, -siluī, ——, [dis- + saliō], 4, n., *spring apart, leap apart, spring asunder, break open, split.*

dissimilis, -e, [dis- + similis], adj., *unlike, different, dissimilar.*

dissociō, -āre, -āvī, -ātum, [dis- + sociō], 1, a., *disunite, separate; set at variance, estrange.*

dissuādeō, -suādēre, -suāsī, dissuāsum, [dis- + suādeō], 2, a., *advise against, dissuade, oppose* by argument.

dīstāns, -antis, [dīstō], adj, *remote, far apart; separated, at a distance.*

distendō, -tendere, -tendī, distentum, [dis- + tendō], 3, a., *stretch out, extend; stretch over, distend.*

dīstinguō, -tinguere, -tīnxī, -tīnctum, [dī- + stinguō, *quench*], 3, a., *divide, separate; discriminate, distinguish, contrast; set off, mark off, make conspicuous, adorn.*

dīstō, -stāre, ——, ——, [dī- + stō], 1, n., *stand apart, be distant, be separated; differ, be unlike, be different.*

diū, comp. **diūtius**, sup. **diūtissimē**, [cf. diēs], adv, *for a long time, a long time, long, too long.* **quam diū**, *as long as.*

diurnus, -a, -um, [diēs], adj., *of the day, by day; of each day, daily.* **currūs diurnī**, poetic pl., *the car of day*, i. e. *the chariot of the sun.*

diuturnus, -a, -um, [diū], adj., *of long duration, long, lasting, prolonged; long-lived.*

dīva, -ae, [dīvus], f., *goddess.*

dīvellō, -vellere, -vellī, -vulsum or -volsum, [dī- + vellō], 3, a., *rend asunder, tear apart, tear in pieces; separate, remove, destroy.*

dīversus, -a, -um, [dīvertō], adj., *opposite, contrary, conflicting; separate, apart, remote, far distant; in different directions, in different parts, different, diverse.*

dīves, -itis, adj., *rich, wealthy, opulent; costly, expensive, sumptuous; abundant, plentiful, fertile, fruitful.*

dīvidō, dīvidere, dīvīsī, dīvīsum, 3, a., *divide, part, separate; apportion, distribute.*

dīvīnus, -a, -um, [dīvus], adj., *of a god, of a divinity, god-like, divine; heavenly, sacred, religious; inspired* by divine influence, *prophetic.*

dīvitiae, -ārum, [dīves], f., pl., *riches, wealth, treasures.*

dīvus, -ī, gen. pl. usually **dīvum** or **dīvom**, [dīvus], n., *god, deity, divinity.*

dō, dare, dedī, datum, 1, a., *give, grant, present, confer, bestow, offer; surrender, give up, yield, concede; resign, betray, abandon; spare, forgive; place, put, cause, produce, inflict; excite, awaken; announce, report; undergo, suffer.*

doceō, docēre, docuī, doctum, 2, a., *teach, instruct, inform, train; explain, show, set forth, tell.*

doctrīna, -ae, [doceō], f., *teaching, instruction; learning, science.*

doctus, -a, -um, [doceō], adj., *trained, learned, taught, experienced; skilled, skilful, wise, sage.*

documentum, -ī, [doceō], n., *example, instance, pattern; evidence, proof.*

doleō, -ēre, -uī, ——, 2, a. and n., *suffer, be in pain, feel pain; grieve, lament, be afflicted, be in affliction; cause pain, hurt.*

dōlium, -ī, n., *jar*, especially *wide-mouthed jar.*

dolor, -ōris, [doleō,] m., *pain, suffering, ache, smart; grief, distress, sorrow, anguish, woe; anger, resentment, wrath, indignation.*

dolus, -ī, [cf. δόλος], m., *artifice, device; fraud, malice, wrong, guile, deceit, craft.*

domina, -ae, [dominus], f., *mistress, lady.*

dominor, -ārī, -ātus sum, [dominus], 1, dep., n., *be lord, be master, have dominion; rule, reign, govern, be supreme.*

dominus, -ī, m., *master, lord, possessor, owner; ruler, chief, despot.*

domō, -āre, -uī, -itum, 1, a., *tame, break in, train; master, subdue, overcome, vanquish, conquer, reduce; soften* by cooking.

domus, -ūs, loc. **domī**, f., *house, dwelling, abode, home; household, family.* **domī**, *at home.*

dōnec, [for dōnicum, *until*], adv., *as long as, while; until, till at length, till.*

dōnō, -āre, -āvī, -ātum, [dōnum], 1, a., *give, present, grant* as a gift; *forgive, pardon.*

dōnum, -ī, [dō], n., *gift, present;* of an offering to a deity, *offering, sacrifice.*

Dōris, -idis, acc. **Dōrida**, f., *Dōris*, a sea-goddess, daughter of Oceanus and Tethys, wife of Nereus, and mother of the Nereids.

dōs, dōtis, [dō], f., *marriage-portion, dower, dowry; wedding-present;* in general, *endowment, advantage.*

dōtālis, -e, [dōs], adj., *of a dowry, dotal, given as a marriage-portion, given as a wedding-present;* used generally of a dower settled upon the bride by her father, but sometimes of a gift by the husband.

draco, -ōnis, [δράκων], m., *great serpent, dragon;* as a constellation, **Draco**, -ōnis, *Draco, Dragon*, lying between the Great and the Little Bear.

dubitābilis, -e, [dubitō], adj., *doubtful, open to doubt, open to question.*

dubitō, -āre, -āvī, -ātum, [dubius], 1, a. and n., *doubt, call in question, question; be uncertain, waver; deliberate, consider; hesitate, delay.*

dubius, -a, -um, adj., *doubtful, wavering, uncertain, undecided, dubious; precarious, critical.* **in dubiō**, *in doubt, in uncertainty.* **nōn dubium est quīn**, *there is no doubt that.*

dūcō, dūcere, dūxī, ductum, 3, a., *lead, guide, conduct, direct; lead forth, draw forth; derive, deduce; calculate, consider, compute, regard;* of a sword, *draw;* of oars, *row, ply;* of a plow, *drag;* of wool, *spin;* of reins, *govern, control.* **dūcere gȳrōs**, of a bird, *to make circles* in the air, *to wheel about in circles.*

dulcis, -e, adj., *sweet; agreeable, pleasant, charming, delightful; dear, kind.*

dum, conj., *while, whilst, all the time that, as long as, until, till, to the time when; provided that, if only.*

dummodo, [dum + modo], conj., *provided that, if only, if so be that.*

duo, -ae, -o, num. adj., *two, the two.*

duplicō, -āre, -āvī, -ātum, [duplex], 1, a., *double; enlarge, increase; double together, bend together, double up.*

dūritia, -ae, [dūrus], f., *hardness, rigor; harshness, austerity, lack of feeling.*

dūritiēs, -ēī, = dūritia.

dūrō, -āre, -āvī, -ātum, [dūrus], 1, a. and n., *make hard, harden, make solid, solidify; subdue, bear; hold out, last, continue, remain.*

dūrus, -a, -um, adj., *hard; rough, rude; vigorous, sturdy; unfeeling, pitiless, stern, cruel, inexorable; hard to bear, toilsome, burdensome, oppressive, distressing.*

dux, ducis, [dūcō], m. and f., *leader, guide; master, counsellor; commander, ruler, head, chief, leading man.*

E.

ebenus, -ī, [ἔβενος], f., *ebony;* by metonymy, *bedstead of ebony, ebony couch.*

ebur, -oris, n., *ivory;* by metonymy, *scabbard of ivory, ivory scabbard; statue of ivory, ivory statue.*

eburnus, -a, -um, [ebur], adj., *of ivory, made of ivory, ivory.*

ecce, interj., *behold! look! see there! lo! see here! here!*

Echīōn, -onis, [Ἐχίων, *Serpentman*], m., *Echīon*, one of the race that sprung from the dragon's teeth sown by Cadmus.

ē, see **ex**.

edāx, -ācis, [edō], adj., *voracious, consuming, devouring, destructive.*

ēdiscō, -discere, -didicī, ——, [ē + discō], 3, a, *learn thoroughly, learn by heart, commit to memory, learn, study.*

edō, edere or ēsse, ēdī, ēsum, [cf. ἔδω, *eat*], 3, a., *eat; eat up, devour, consume, destroy.*

ēdō, ēdere, ēdidī, ēditum, [ē + dō], 3, a., *give out, put forth; bring forth, beget, produce; relate, tell, utter, publish, declare, give account of.*

ēdūcō, -dūcere, -dūxī, -ductum, [ē + dūcō], 3, a., *lead forth, lead out; draw out, draw forth; bring up, rear, bring forth;* of the stage-curtain of a theatre, *draw up.*

efferō, efferre, extulī, ēlātum, [ex + ferō], irr., a., *carry forth, bring out, remove; carry out* for burial, *bear* to the grave; *bring forth, bear, produce; lift up, raise out of; set forth, spread abroad, publish, proclaim;* pass., of emotions, *be carried away, be puffed up, be inspired, be inflated.*

effervēscō, -ere, efferbuī, ——, [ex + fervēscō], 3, inch., n., *boil up, boil over; ferment, effervesce;* of stars, *light up, glow, shine.*

efficiō, -ficere, -fēcī, -fectum, [ex + faciō], 3, a., *bring about, bring to pass, cause, accomplish, make; produce, yield, bear; make out, show, prove.*

effigiēs, -ēī, [cf. effingō], f., *copy, counterpart, image, likeness, figure.*

efflō, -flāre, -flāvī, -flātum, [ex + flō], 1, a., *breathe out, blow forth, breathe forth, exhale.*

effluō, -fluere, -fluxī, ——, [ex + fluō], 3, n. and a., *flow out, run out, flow forth, escape, slip from; pass away, disappear, vanish.*

effodiō, -fodere, -fōdī, -fossum, [ex + fodiō], 3, a., *dig out, dig up, excavate, mine.*

effugiō, -fugere, -fūgī, ——, [ex + fugiō], 3, n. and a., *flee away, slip out of; flee from, avoid, shun, escape, get away.*

effulgeō, -fulgēre, -fulsī, ——, [ex + fulgeō], 2, n., *shine forth, gleam forth, flash forth, flash out.*

effundō, -fundere, -fūdī, -fūsum, [ex + fundō], 3, a., *pour out, pour forth, spread abroad, shed; send forth, cast out, drive out, throw down, lavish, waste, exhaust, empty; utter, vent; let go, give up, abandon.*

effūsus, -a, -um, [effundō], adj., *far spread, spread out far and wide;* of hair or mane, *disheveled, flowing, flying in the wind.*

egēns, -entis, [egeō], adj., *needy, lacking, in want, destitute of.*

egeō, -ēre, -uī, ——, 2, n., *be in want, be lacking, need, lack, want, be without, be destitute of.*

ego, meī, pl. **nōs, nostrūm** and **nostrī,** [cf. ἐγώ], pers. pron., *I.*

ēgredior, ēgredī, ēgressus sum, [ē + gradior], 3, dep., n., *go out, go forth, come forth; go up, mount, ascend, climb;* of an army, *march out;* from a ship, *disembark, land.*

eī, dat. of **is.**

ei, interj., *oh! alas! ah!*

ēiaculor, -ārī, -ātus sum, [ē + iaculor], 1, dep., a., *shoot forth, hurl out;* of water, *spurt forth.*

ēiciō, -icere, -iēcī, -iectum, [ē + iaciō], 3, a., *cast out, cast forth, hurl forth, thrust out, drive away, expel; cast up, throw up; strand, wreck.*

ēlātus, -a, -um, [efferō], adj., *elated, puffed up, exalted, lofty.*

elementum, -ī, n., *simple substance, first principle, element;* pl. often *rudiments, origin, beginning.*

Ēlēus, -a, -um, [Ēlis], adj., *of Elis, Elean.*

Ēlis, -idis, [*Ἦλις], f., *Elis,* a country in the northwestern part of the Peloponnesus.

ēlūdō, ēlūdere, ēlūsī, ēlūsum, [ē + lūdō], 3, n. and a., *quit playing; parry, avoid, evade, elude, escape; delude, deceive, trifle with, make sport of.*

ēluō, ēluere, ēluī, ēlūtum, [ē + luō], 3, a., *wash off, cleanse* by washing; *remove* by washing, *wash away, get rid of.*

Ēlysium, -ī, ['Ηλύσιον], n., *Elysium*, the place in the Underworld set apart for the good; the abode of the blest.

Ēlysius, -a, -um, [Ēlysium], adj., *of Elysium, Elysian.*

ēmergō, -ere, ēmersī, ēmersum, [ē + mergō], 3, a. and n., *bring to light, raise up; come forth, come up* out of, *emerge, rise up,* as from water; *free one's self, get clear, escape.*

ēmicō, -āre, -uī, -ātum, [ē + micō], 1, n., *leap up, spring forth, break forth; stand forth, be conspicuous.*

ēminus [ē + manus], adv., *beyond reach* of hand or sword, *at a distance, from a distance, afar off.*

ēmittō, ēmittere, ēmīsī, ēmissum, [ē + mittō], 3, a., *send forth, send out; cast forth, hurl, discharge; cast out, dismiss; send out, publish; set free, let go, let slip; utter, give utterance to.*

ēn, interj., *lo! behold! see! come! here!*

enim, causal conj., postpositive, *for, because, in fact, indeed, of course, really, certainly, no doubt, to be sure.*

ēnītor, ēnītī, ēnīxus or **ēnīsus sum,** [ē + nītor], 3, dep., n. and a., *struggle upwards, ascend, mount; bring forth, bear; exert one's self, strive, make an effort.*

Ennius, -ī, m., *Quintus Ennius*, the most eminent among the early Roman poets; born at Rudiae, in Calabria, B. C. 239, died at Rome, 169 B. C. He wrote epic, dramatic, and miscellaneous poetry, none of which is now extant except in fragments. His *Annales*, treating of the history of Rome from the beginning to his own times, was the first Latin poem in hexameter verse.

ēnsis, -is, m., *sword, two-edged sword.*

ēnumerō, -āre, -āvī, -ātum, [ē + numerō], 1, a., *count out, enumerate; recite, relate* at length, *detail, describe.*

eō, īre, īvī or **iī, itum,** irr., n., *go, come; go forth, depart; move on, sail, fly, march, advance, enter; go over* into, *be transformed* into; *adopt, follow, concur in; pass, fare, prosper, turn out.*

eō, [cf. **is**], adv., *there, in that place; for that reason, on that account; to that place, thither; to that degree, so far.*

eōdem, [idem], adv., *in the same place; to the same place, thither, to the same point, to the same purpose; thereto, besides.*

Ēōs, ['Ηώς], f., *Dawn, Aurōra.*

Eōus or **Ēōus, -a, -um,** [Ēōs], adj., *of the dawn; of the east, eastern.*

Eōus, -ī, ['Εῷος], *Eōus*, one of the horses of the sun.

Ephyrē, -ēs, ['Εφύρη], f., *Ephyrē*, early name for *Corinth;* so named from *Ephyrē*, a sea-nymph, daughter of Oceanus.

Epimēthis, -idis, ['Επιμηθίς], patr., f., *daughter of Epimetheus*, i. e. *Pyrrha*, wife of Deucalion. Epimētheus, *Afterthought*, was a Titan, brother of Promētheus.

Epōpeus, -eī, ['Επωπεύς], m., *Epōpeus*, a mariner in the crew with Acoetes.

epulae, -ārum, f., pl., *viands, food, dishes; feast, banquet.*

epulum, -ī, n., *banquet, feast.*

equa, -ae, [equus], f., *mare.*

equidem, [interj. e + quidem], adv., *indeed, truly, certainly, at all events, at least, surely; for my part, in my case; by all means, of course, to be sure.*

equus, -ī, m., *horse, steed;* pl., by metonymy sometimes *chariot, car.*

Erebus, -ī, [Ἔρεβος], m., *Erebus,* god of darkness, *the Underworld.*

ērēctus, -a, -um, [ērigō], adj., *upright, directed upwards, high; lofty, noble; arrogant, haughty; intent, eager, on the alert.*

ergō, adv., *therefore, then, accordingly;* followed by gen., *on account of, because of, for the sake of.*

Ēridanus, -ī, [Ἠριδανός], m., *Eridanus,* a mythical river in the west, usually identified with the Po.

ērigō, ērigere, ērēxī, ērēctum, [ē + regō], 3, a., *raise up, set up, erect, elevate; stir up, arouse, animate, cheer, encourage.*

Erīnys, -yos, [Ἐρινύς], f., *Erinys,* a goddess of vengeance, one of the *Erinyes* or *Furies.*

ēripiō, ēripere, ēripuī, ēreptum, [ē + rapiō], 3, a., *snatch away, tear away, take away; rescue, save, deliver, set free.*

errō, -āre, -āvī, -ātum, 1, n. and a., *wander, go astray, roam about, stray at random; wander about, roam; be in error, err, go wrong, go astray, mistake.*

error, -ōris, [errō], m., *a wandering, straying, missing the way; maze, intricacy; doubt, uncertainty; a going wrong, mistake, error, delusion;* personified, *Error, Delusion.*

ērudiō, -īre, -īvī, -ītum, [ē + rudiō], 4, a., *teach, instruct, educate; give instruction in, instruct in.*

ēruō, -ere, -uī, -utum, [ē + ruō], 3, a., *tear out, cast forth, root out, dig out; destroy utterly; draw out, bring out.*

ēsca, -ae, [edō], f., *food, viands; meat, bait.*

et, adv. and conj.:

(1) As adv., *also, too, besides, moreover, even.*

(2) As conj., *and;* after idem, *as.* **et — et**, *both — and, as well — as, on the one hand — on the other.* **et — neque**, *both — and not.* **neque — et**, *both not — and.*

etiam [et + iam], adv. and conj., *and also, and furthermore, now too, even yet, also, even, likewise; certainly, by all means.* **etiam nunc**, *yet, still, even now, even till now.*

etsī, [et + sī], conj., *although, though, even if, and yet.*

Eumenides, -um, [Εὐμενίδες], f., pl., *Eumenides, the Furies,* named Eumenides (= 'the well-disposed goddesses') by the Greeks, to avoid using a word of ill omen.

Eumolpus, -ī, [Εὔμολπος, *good singer*], m., *Eumolpus,* a mythical bard of Thracian origin, who was said to have come to Attica, and to have founded the Eleusinian mysteries, having been instructed in these and other sacred rites by the gods.

Euphorbus, -ī, [Εὔφορβος], m., *Euphorbus,* son of Panthus. He was one of the bravest of the Trojan heroes, and was the first to wound Patroclus; but was himself slain by Menelaus, who hung up his shield as a votive

offering in the temple of Juno at Argos.

Eurōpa, -ae, and **Eurōpē**, -ēs, [Εὐρώπη], f., *Eurōpa*, daughter of the Phoenician king Agenor; the continent of Europe was named after her. Cf. N. to p. 108, l. 2.

Eurōtās, -ae, [Εὐρώτας, *the Well-flowing*], m., *Eurōtās*, a river in Laconia, which flows southward through the whole length of the Spartan plain, emptying into the Laconic Gulf.

Eurus, -ī, [εὖρος], m., *South-east Wind, East Wind.*

Eurydicē, -ēs, [Εὐρυδίκη], f., *Eurydice*, bride of Orpheus, whom he sought to bring out from the Underworld.

ēvādō, ēvādere, ēvāsī, ēvāsum, [ē + vādō], 3, n. and a., *come forth, come out from, go out from, get away, escape; pass, traverse; come out, turn out, prove to be, result.*

ēvānēscō, -scere, ēvanuī, ——, [ē + vānēscō], 3, n., *vanish, disappear; pass away, perish, be forgotten.*

ēvehō, ēvehere, ēvexī, ēvectum, [ē + vehō], 3, a., *carry out, bring out, bear forth, carry forth, spread abroad; lift up, elevate;* pass., *be borne forth, be borne on, proceed, drift on, sail.*

ēvertō, ēvertere, ēvertī, ēversum, [ē + vertō], 3, a, *overturn, overthrow, upturn, turn upside down, upset; throw down, hurl down, ruin, destroy.*

ēvītābilis, -e, [ēvītō], adj., *that can be avoided, avoidable, to be avoided.*

ēvocō, -āre, -āvī, -ātum, [ē + vocō], 1, a., *call forth, summon; bring out, stir, raise.*

ēvolō, -āre, -āvī, -ātum, [ē + volō], 1, n., *fly forth, fly away; rush forth, flee, escape.*

ēvolvō, -volvere, -volvī, ēvolūtum, [ē + volvō], 3, a., *roll out, roll forth; unfold, unroll; reveal, disclose, make clear; produce, evolve, develop.*

ex, sometimes before consonants **ē**, prep., with abl. only, *out of, out from;* of place, *from, out of, down from;* of time, *from, since, after;* of source and material, *from, of;* of partition, *of, out of, from among;* of transition, *from, out of;* of cause, *from, by reason of, by, in consequence of;* of measure and correspondence, *according to, with, in, by, on.*

exāctus, -a, -um, [exigō], adj., *precise, accurate, sharply defined, clearly defined.*

exāmen, -inis, [exigō], n., *multitude, swarm.*

exanimis, -e, [ex + anima], adj., *lifeless, dead; breathless, dismayed, terrified.*

exanimō, -āre, -āvī, -ātum, [ex-animus], 1, a., *put out of breath, tire out, fatigue; deprive of life, kill; terrify, agitate, stun, shock.*

exaudiō, -īre, -īvī, -ītum, [ex + audiō], 4, a., *hear distinctly, discern; hear, heed, understand, regard, grant.*

excēdō, -cēdere, -cessī, -cessum, [ex + cēdō], 3, n. and a., *go forth, depart, withdraw, leave; go beyond, exceed, go beyond the reach of, pass beyond, pass, tower above.*

excelsus, -a, -um, [excellō, *be eminent*], adj., *elevated, high, lofty.*

excīō, -īre, -īvī, -ītum, [ex + cieō], 4, a., *summon forth; stir up, rouse, excite; disturb, frighten, terrify.*

excipiō, **-cipere**, **-cēpī**, **-ceptum**, [ex + capiō], 3, a., *take out, withdraw, except; take up, receive, welcome; catch, capture; ward off; follow, succeed; reply, answer.*

exclāmō, **-āre**, **-āvī**, **-ātum**, [ex + clāmō], 1, a. and n., *call out, cry out, exclaim.*

excūsō, **-āre**, **-āvī**, **-ātum**, [ex, causa], 1, a., *excuse, make excuse for, apologize for; plead as an excuse, allege as an excuse.*

excutiō, **-cutere**, **-cussī**, **-cussum**, [ex + quatiō], 3, a., *shake out, shake off, cast out, cast off; hurl down from, cast down from, take from, bear from, force away, wrest from.*

exemplum, **-ī**, [eximō, lit. *that which is taken out*], n., *specimen, sample; pattern, model, representative; warning, example, lesson, penalty, punishment; way, kind.* exemplō pārī, *in like manner.*

exeō, **-īre**, **-iī**, **-itum**, [ex + eō], irr., n. and a., *go out, come forth; go away, depart, withdraw; pour forth, gush forth, spring forth; rise, appear; turn out, result.*

exerceō, **-cēre**, **-cuī**, **-citum**, [ex + arceō], 2, a., *keep busy, keep active, keep at work; train, discipline, employ, exercise, practice, administer; disturb, plague, vex.*

exhālō, **-āre**, **-āvī**, **-ātum**, [ex + hālō, *breathe*], 1, a. and n., *breathe out, breathe forth, exhale.* animum exhālāre, *expire, die.*

exhibeō, **-ēre**, **-uī**, **-itum**, [ex + habeō], 2, a., *hold forth, show forth, display, make use of, employ.*

exhorrēscō, **-rēscere**, **-ruī**, ——, [ex + horreō], 3, inch., n. and a., *shudder at, shudder, tremble, shake.*

exhortor, **-ārī**, **-ātus sum**, [ex + hortor], 1, dep., a., *arouse, encourage, exhort.*

exigō, **-igere**, **-ēgī**, **-āctum**, [ex + agō], 3, a., *drive out, thrust out; force through, drive through, force, thrust, drive; exact, demand, require; complete, finish, accomplish; pass, spend; examine, consider; ascertain, discover.*

exiguus, **-a**, **-um**, [exigō], adj., *small, little, scanty; poor, mean, paltry.*

eximō, **-imere**, **-ēmī**, **-ēmptum**, [ex + emō], 3, a., *take out, take forth, take away, remove.*

exitiābilis, **-e**, [exitium], adj., *deadly, destructive, fatal.*

exitium, **-iī**, [exeō], n., *destruction, ruin, mischief, death; destructive agency, destructive power.*

exitus, **-ūs**, [exeō], m., *a going forth, departure, exit; outlet, passage; way out, end, conclusion; end of life, death; outcome, result, issue.*

exonerō, **-āre**, **-āvī**, **-ātum**, [ex + onerō], 1, a., *unburden, unload; relieve, free from, free.*

exorior, **-īrī**, **exortus sum**, [ex + orior], 4, dep., n., *come forth, spring up, rise, appear; begin, be produced, be caused.*

exōrō, **-āre**, **-āvī**, **-ātum**, [ex + ōrō], 1, a., *entreat, implore; appease, prevail upon.*

expallēscō, **-lēscere**, **-luī**, ——, [ex + pallēscō, *grow pale*], 3, n., *turn very pale, grow deathly pale.*

expediō, **-īre**, **-īvī**, **-ītum**, [ex, pēs], 4, a., lit. *make the foot free; set free, let loose, liberate, extricate; bring out, make ready; explain, unfold, declare; be of advantage, be expedient, be useful, be profitable.*

expellō, -pellere, -pulī, -pulsum, [ex + pellō], *drive out, thrust forth, cast forth, expel.*

experiēns, -entis, [experior], adj., *experienced, versed, industrious.* **experiēns labōrum**, *familiar with hardships, used to hardships.*

experientia, -ae, [experiēns], f., *trial, test, proof, experiment; effort, endeavor; experience.*

experior, -īrī, **expertus sum**, 4, dep., a., *try, prove, test, find out* by a test; *make trial of, undertake; undergo, experience.*

expers, -tis, [ex + pars], adj., lit. *having no part in; destitute of, devoid of, without.*

expertus, see **experior**.

expleō, -ēre, -ēvī, -ētum, [ex + pleō], 2, a., *fill up, fill full; complete, finish; satisfy, appease; discharge, perform, accomplish, do.*

explicō, -āre, -āvī and -uī, -ātum or -itum, [ex + plicō], 1, a., *unfold, unroll, unfurl; spread out, spread, exhibit, display; set in order, adjust.*

exprimō, -primere, -pressī, -pressum, [ex + premō], 3, a., *press out, press forth, force out, squeeze out; form, model; extort, wrest from; represent, copy, imitate, portray, express.*

exsanguis, -e, [ex + sanguis], adj., *bloodless, without blood; pale, wan, lifeless.*

exsequiae, -ārum, [exsequor], f., *funeral procession, obsequies.* **exsequiās īre**, *to attend a funeral, join a funeral procession.*

exserō, -ere, -uī, -tum, [ex + serō], 3, a., *put forth, thrust forth, thrust out, extend.*

exsiliō, -īre, -iluī, ——, [ex + saliō], 4, n., *spring forth, leap forth, bound out, spring out; start up, leap up.*

exsilium, -ī, [exsul], n., *banishment, exile; place of exile, retreat.*

exsistō, -sistere, -stitī, -stitum, [ex + sistō], 3, n., *come forth, come out, appear; spring up, arise, become; be manifest, be, exist.*

exspatior, -ārī, -ātus sum, [ex + spatior, *spread abroad*], 1, dep., n., *wander from the path, turn aside; spread out, extend.*

exspectō, -āre, -āvī, -ātum, [ex + spectō], 1, a. and n., *look out for, wait for, await; long for, expect; apprehend, dread.*

exspīrō, -āre, -āvī, -ātum, [ex + spīrō, *breathe*], 1, a. and n., *breathe out, breathe forth, exhale; expire, die, perish.*

exstinguō, -stinguere, -stīnxī, -stīnctum, [ex + stinguō, *quench*], 3, a., *quench, put out, extinguish; deprive of life, kill; destroy, put an end to, annihilate.*

exstō, -āre, ——, ——, [ex + stō], 1, n., *stand out, stand forth, project; rise up, rise above; appear, exist, be seen.*

exstruō, -struere, -strūxī, exstrūctum, [ex + struō, *place*], *pile up, heap up; pile full, load, heap full; raise, rear, construct.*

exsul, -ulis, m. and f., *exile, outlaw, wanderer.*

exsultō, -āre, -āvī, -ātum, [freq. of exsiliō], 1, n., *leap up, jump up, bound up; revel, vaunt, exult, rejoice greatly.*

exsurgō, -surgere, -surrēxī, ——, [ex + surgō, *rise*], 3, n., *rise up, rise, get up.*

exta, -ōrum, n., pl., *vitals,* the chief internal organs of a creature, as heart, lungs, liver; considered of especial significance in divination.

extemplō [for ex + tempulō, from tempus], adv., *immediately, directly, forthwith, without delay.*

extendō, -tendere, -tendī, extentum or **-tēnsum**, [ex + tendō], 3, a., *stretch forth, stretch out, extend, enlarge, lengthen; prolong, continue.*

externus, -a, -um, [exter, comp. from ex], adj., *outward, external, foreign, strange.* As subst., **externus, -ī**, m., *stranger, foreigner.*

exterreō, -ēre, -uī, -itum, [ex + terreō], 2, a., *frighten exceedingly, strike with terror, terrify, alarm.*

extimus, -a, -um, [sup. from exter, *outward*], adj., *outermost, most distant.* As subst., **extima, -ōrum**, n., pl., *outermost parts.*

extrēmum [extrēmus], adv., *at last, finally, for the last time.*

extrēmus, -a, -um, [sup. of exter, *outward*], adj., *outermost, utmost, last, remotest, extreme; latest.*

exululō, -āre, ——, -ātum, [ex + ululō, *howl*], 1, n., *howl loudly, howl.*

F.

faba, -ae, f., *bean.*

fabricātor, -ōris, [fabricō, *make*], m., *framer, constructor, builder, contriver.*

fabricō, -āre, -āvī, -ātum, [fabrica, *workshop*], 1, a., *construct, frame, build; make, carve;* of thunderbolts, *forge.*

faciēs, -ēī, [faciō], f., *form, figure, shape; face, countenance, look; appearance, aspect; sort, class.*

facilis, -e, [faciō], adj., *easy, not difficult; accessible, approachable, courteous, kindly; skilful, quick, nimble.*

facinus, -oris, [faciō], n., *deed, act, action; evil deed, misdeed, outrage, crime, villany.*

faciō, facere, fēcī, factum, 3, a., *make, fashion, construct; do, perform, execute, bring about, occasion, cause, produce; conduct, perform, represent; choose, appoint; render, grant.*

factum, -ī, [faciō], n., *deed, act, achievement, occurrence, event.*

faenum, -ī, n., *hay.*

faenus, -oris, n., *interest, usury; profit, gain, increase, advantage.*

faex, faecis, f., *dregs, sediment, lees;* of pickles, *brine.*

fāgus, -ī, [cf. φηγός], f., *beech-tree, beech.*

falcātus, -a, -um, [falx], adj., *scythe-shaped, hooked, curved;* of a chariot, *armed with scythes.*

Faliriī, -ōrum, m., pl., *Falerii*, chief city of the Faliscans.

Faliscī, -ōrum, m., pl., *Falisci, Faliscans*, a people living in the Etruscan country, north of Rome. Their principal city was Falerii. See N. to p. 65. l. 2.

Faliscus, -a, -um, adj., *of Falerii, Faliscan.*

fallāx, -ācis, [fallō], adj., *deceitful, deceptive, false; hypocritical.*

fallō, fallere, fefellī, falsum, 3, a., *deceive, cheat, dupe, betray; escape the notice of, escape notice, be unobserved;* pass. often *be mistaken, deceive one's self, be wrong, be deceived.* **mediās fallunt horās**, *they lighten the intervening hours.*

falsus, -a, -um, [fallō], adj., *deceptive, false, delusive; pretended, groundless, unfounded, misleading.*

falx, falcis, f., *pruning-hook; sickle, scythe.*

fāma, -ae, [for, fārī, *speak*], f., *report, rumor, saying, tradition; public opinion, repute, renown, fame;* personified, **Fāma**, -ae, f., *Rumor, Report, Fame.*

famēs, -is, f., *hunger, famine; greed, desire.*

famulus, -ī, m., *house-servant; slave, attendant, servant.*

fār, farris, n., *spelt*, a kind of grain, which was prepared for food by roasting, then by grinding into coarse meal and baking in cakes or loaves; hence, *coarse meal, grits; coarse bread, bread.*

fās [for, *speak*], indecl., n., *right* according to divine law; *divine law, justice.* **fās est**, *it is right, it is allowable, it is proper, it is permitted.*

fastīgium, -iī, n., *gable end* of a building, *gable, pediment.*

fateor, fatērī, fassus sum, [for], 2, dep., a., *confess, admit, own, acknowledge; show, indicate, declare.*

fātidicus, -a, -um, [fātum, dīcō], adj., *fate-foretelling, prophetic.*

fātifer, -fera, -ferum, [fātum, ferō], adj., *death-bringing, death-dealing, fatal, destructive.*

fatīgō, -āre, -āvī, -ātum, 1, a., *tire out, weary, exhaust; fret, importune, harass, torment, plague.*

fātum, -ī, [for], n., *prophetic utterance, prediction, oracle; destiny, fate; ill fate, calamity, ruin, destruction; death.*

faucēs, -ium, f., pl., *pharynx, throat, jaws;* by metonymy, *inlet, strait, entrance, pass.*

fautrīx, -īcis, [for favitrīx, from faveō], f., *patroness, protectress.*

faveō, favēre, fāvī, fautum, 2, n. and a., *be kind* to, *be well disposed toward; favor; befriend, protect, promote.* **linguīs fa vēre**, *to observe religious silence, to be reverent.*

favīlla, -ae, f., *cinders, hot ashes, glowing ashes, embers;* of the dead, *ashes*, the remains of cremation.

favor, -ōris, [faveō], m., *favor, good-will; praise, approval, applause.*

favus, -ī, m., *honey-comb.*

fax, facis, f., *torch, firebrand; torch* borne in a wedding procession, *nuptial torch; torch* used to kindle a funeral pyre, *funeral torch;* by metonymy, *light, fire, flame; meteor; nuptials, wedding, marriage.*

fēcundus, -a, -um, adj., *productive, fruitful, fertile; abundant, teeming, overflowing, rich in.*

fel, fellis, n., *gall, bile; poisonous liquid, poison.*

fēlīx, -īcis, adj., *fruitful, fertile; lucky, of good omen; fortunate, auspicious, favorable; prosperous, happy.*

fēmina, -ae, f., *woman, female; womankind.* **(bos) fēmina**, *cow.*

fēmineus, -a, -um, [fēmina], adj., *of a woman, womanly, feminine, female; effeminate, unmanly.*

fera, -ae, [ferus], f., *wild beast, wild animal; monster.*

ferāx, -ācis, [ferō], adj., *fruitful, fertile, productive.*

ferē, adv., *almost, nearly, about, quite; usually, generally, for the most part, chiefly.*

feriō, -īre, ——, ——, 4, a., *strike, smite, hit; kill, slay.*

feritās, -ātis, [ferus], f., *wildness, fierceness, roughness, savage condition.*

ferō, ferre, tulī, lātum, irr., a., *bear, carry, bring; lead, conduct,*

drive; carry off, rob, plunder; carry out, bury; bring forth, produce, yield; induce, impel; endure, put up with, suffer, tolerate; report, tell, celebrate; manifest, show, declare; move, propose.

ferōx, -ōcis, [ferus], adj., *wild, bold, impetuous, fiery; fierce, insolent, savage, cruel.*

ferreus, -a, -um, [ferrum], adj., *of iron, made of iron, iron; hard, cruel; inflexible, unyielding, firm, fixed.*

ferrūgō, -inis, [ferrum], f., *iron-rust; color of iron-rust, rust-color; gloom.*

ferrum, -ī, n., *iron;* by metonymy, an implement of iron, as, *plow-share, battle-axe, sword, spear-head, arrow-head.*

fertilis, -e, [ferō], adj., *fertile, fruitful, productive.*

fertilitās, -ātis, [fertilis], f., *fruitfulness, fertility, productiveness, abundance.*

ferus, -a, -um, adj., *wild, untamed; rude, savage, fierce; hard, barbarous, cruel.*

fervēns, -entis, [ferveō], adj., *glowing, burning, smoking; hot, violent, impetuous.* **fervēns vulnus**, *a smoking wound, a gushing wound.*

ferveō, -ēre, ——, ——, 2, n., *boil, glow, be hot; be in a ferment, surge; swarm; burn, be agitated, rage, rave.*

fervor, -ōris, [ferveō], m., *boiling heat, violent heat; vehemence, ardor, passion, fury.*

fessus, -a, -um, adj., *tired, fatigued, weary; weak, feeble, worn out, exhausted.*

festīnō, -āre, -āvī, -ātum, [festīnus, *hasty*], 1, n. and a., *hasten, make haste, hurry; do quickly, quicken, do speedily.*

fēstum, -ī, [fēstus], n., often in pl., *holiday, festival, festivity; feast.*

fēstus, -a, -um, adj., *of holidays, festive, festal, solemn; merry, joyful, happy.*

fētus, -ūs, m., *a bringing forth; offspring, brood;* of plants, *fruit, produce.*

fibra, -ae, f., *fibre; fibre* or *filament* of entrails examined for omens, hence by metonymy, *entrails.*

fictilis, -e, [fingō], adj., *formed of clay, earthen.* As subst., **fictile**, -is, n., *earthen vessel.*

fidēs, -ē or -eī, [fīdō], f., *confidence, trust, reliance, faith, credence; good-faith, trustworthiness, fidelity, honor; assurance, promise; faithfulness; fulfilment* of a promise, *fulfilment.*

fidēs, -is, f., *string, chord,* of a musical instrument; by metonymy, often pl., **fidēs**, -ium, *stringed instrument, lyre.*

fīdūcia, -ae, [fīdus], f., *confidence, trust, reliance, assurance; self-confidence.*

fīdus, -a, -um, [fīdō], adj., *trusty, faithful, trustworthy; safe, sure, certain.*

fīgō, fīgere, fīxī, fīxum, 3, a., *fix, set, place, fasten, attach; pierce, transfix; set up, post up, post.*

figūra, -ae, f., *form, shape, figure; style, manner, way.*

fīlius, -ī, m., *son.*

findō, findere, fidī, fissum, 3, a., *cleave, split, separate, drive apart, divide.*

fingō, fingere, fīnxī, fictum, 3, a., *touch gently, stroke; mould, shape, fashion; compose; instruct, teach; imagine, think; invent, contrive, feign.*

fīniō, -īre, -īvī or **-iī, -ītum,** [fīnis], 4, a., *bound, limit; end, put an end to, finish; prescribe, set bounds to, assign, check; come to an end, stop, cease.*

fīnis, fīnis, m., *limit, border, boundary, end;* pl, *borders, territory, land, country.*

fīō, fierī, factus sum, irr., n., used as pass. of **faciō**, *be made, be done; become, happen, come to pass.*

fīrmō, -āre, -āvī, -ātum, [fīrmus, *steadfast*], 1, a., *make firm, make strong, strengthen, fortify, secure; lend courage to, encourage, animate; confirm, establish, declare.*

fistula, -ae, f., *pipe, water-pipe; reed-pipe, shepherd's pipe.*

fīxus, -a, -um, [fīgō], adj., *fixed, fast; established, settled.*

flagrō, -āre, -āvī, -ātum, 1, n., *burn, blaze, flame, glow; burn* with desire for anything, *be on fire, be stirred.*

flāmen, -inis, [flō], n., lit. *a blowing; breeze, wind, blast.*

flamma, -ae, f., *blaze, flame, fire; heat; fire* of love, *warmth, passion; glow, rage, wrath.*

flammifer, -fera, -ferum, [flamma, ferō], adj., *flame-bearing, flaming, blazing, fiery.*

flāvēns, -entis, [unused flāveō, from **flāvus**], adj., *yellow, golden.*

flāvēscō, -ere, ——, ——, 3, inch., n., *grow yellow, turn yellow,* as ripening grain.

flāvus, -a, -um, adj., *yellow, golden-yellow, flaxen-colored.*

flectō, flectere, flexī, flexum, 3, a., *bend, turn, direct; sway, change; persuade, influence; prevail upon, soften, appease.*

fleō, flēre, flēvī, flētum, 2, n. and a., *weep, cry, wail, shed tears; lament, bewail.*

flētus, -ūs, [fleō], m., *weeping, wailing, lamenting; tears.*

flexus, -a, -um, [flectō], adj., *bent, bended, curved, winding.*

Flōra, -ae, [flōs], f., *Flora,* goddess of flowers, wife of Zephyrus; identified with the Greek Chloris.

flōrēns, -entis, [flōreō], adj., *in bloom, flowering, blooming; abounding in flowers, flowery; flourishing, prosperous.*

flōreō, -ēre, -uī, ——, [flōs], 2, n., *bloom, blossom; be filled* with, *be full* of, *be abounding* in; *flourish, prosper.*

flōs, flōris, m., *flower, blossom; period of bloom, prime, promise, blooming, vigor.*

fluctus, -ūs, [fluō], m., *flood, tide, wave, billow; commotion, disturbance.*

fluitō, -āre, -āvī, -ātum, [freq. of fluō], 1, n., *float about, float, swim, flow; undulate; waver, fluctuate.*

flūmen, -inis, [fluō], n., *stream, flood; river;* personified, *river-god, stream-god.*

flūmineus, -a, -um, [flūmen], adj., *of a river, river-.*

fluō, fluere, fluxī, fluxum, 3, n., *flow, run; flow down, stream down, drip, overflow: glide, pour; flow away, dissolve, disappear, vanish.*

fluviālis, -e, [fluvius], adj., *of a river, river-.*

focus, -ī, m., *fire-place, hearth; altar;* by metonymy, *hearth and home, home, family.*

foedō, -āre, -āvī, -ātum, [foedus], 1, a., *defile, pollute, stain; mar, disfigure, deform; disgrace, dishonor.*

foedus, -eris, n., *treaty, compact, league; covenant, agreement, contract;* of the fates, *law.*

folium, -iī, n., *leaf.*

fōns, fōntis, m., *spring, fountain, well; source, origin, cause.*

for, fārī, fātus sum, def., 1, dep., a. and n., *speak, say, tell.*

forāmen, -inis, n., *opening, aperture, orifice, hole.*

fore, forem, see **sum.**

foris, -is, f., *door, gate;* pl., *double doors, folding doors, entrance.*

fōrma, -ae, f., *form, shape, figure; appearance, looks, beauty.*

formīca, -ae, f., *ant.*

formīdābilis, -e, [formīdō], adj., *dread-inspiring, fear-inspiring, fearful, formidable.*

formīdō, -āre, -āvī, -ātum, 1, n. and a., *dread, fear; be afraid, be frightened, be terrified.*

formīdō, -inis, f., *dread, fear, terror;* of religious emotions, *awe, reverence.*

fōrmō, -āre, -āvī, -ātum, [fōrma], 1, a., *shape, form, fashion.*

fōrmōsus, -a, -um, [fōrma], adj., *well formed, finely formed, handsome, beautiful.*

fornāx, -ācis, f., *furnace, oven.*

fors, fōrtis, [cf. ferō], f., *chance, luck, accident.*

forsitan [= **fors sit an**], adv., *perhaps, perchance, peradventure, it may be.*

fortasse [for **fortassis,** = **forte an sī vīs**], adv., *perhaps, possibly, perchance.*

forte, [abl. of **fors**], adv., *by chance, by accident, accidentally; perhaps, perchance.*

fortis, -e, adj., *strong, mighty; sturdy, brave, manly, bold, fearless; spirited, impetuous.*

fortiter, comp. fortius, sup. fortissimē, [fortis], adv., *strongly, steadily; boldly, bravely, manfully.* **fortius ūtere lorīs,** *tightly hold the reins.*

fortūna, -ae, [fors], f., *chance, luck, fate, fortune; condition, lot, circumstances; prosperity, success; misfortune, adversity;* personified, *Goddess of Fortune, Fortune.*

forum, -ī, n., *public square, public place; market-place, exchange, forum.*

fossa, -ae, f., *ditch, trench;* as a fortification, *moat, fosse, intrenchment.*

foveō, fovēre, fōvī, fōtum, 2, a., *warm, keep warm; cherish, caress; foster, fondle, love; favor, encourage.*

frāga, -ōrum, n., pl., sing. not found, *strawberries.*

fragilis, -e, [frangō], adj., *brittle, fragile; frail, tender, perishable.*

fragor, -ōris, [frangō], m., *crash, noise; clap of thunder, peal of thunder.*

frangō, frangere, frēgī, frāctum, 3, a., *break, shatter, fracture, dash to pieces, crush; break down, weaken, subdue, overcome.*

frāter, -tris, m., *brother.*

frāternus, -a, -um, [frāter], adj., *of a brother, brother's; brotherly, fraternal, friendly.*

fraudō, -āre, -āvī, -ātum, [fraus], 1, a., *cheat, defraud, beguile, steal.*

fraus, fraudis, f, *deception, deceit, guile, treachery; fault, offence; delusion, mistake; hurt, injury.*

fremō, -ere, -uī, ——, 3, n. and a., *roar, resound, murmur; rage; be raging; growl at, grumble, loudly complain of.*

frēnum, -ī, pl. **frēna, -ōrum,** and **frēnī, -ōrum,** n., *bridle, bit; curb.*

frequēns, -entis, adj., *regular, constant, assiduous; frequent, common, usual; in great numbers, crowded, thronged, filled, populous.*

frequenter [frequēns], adv., *repeatedly, often, frequently; in great numbers, with great number.*

frequentō, -āre, -āvī, -ātum, [frequēns], 1, a., *visit often; visit in great numbers, throng, resort to, frequent; gather in throngs, crowd together; celebrate in great numbers*, as a religious festival.

fretum, -ī, n., *strait, channel;* by metonymy, *the sea.*

frīgidus, -a, -um, [frīgeō], adj., *cold, cool, chilling; inactive, indifferent, indolent, feeble, without force.* As subst., **frīgida**, -ōrum, n., pl., *elements of cold, cold.*

frīgus, -oris, n., *cold, coolness, chill, cold weather, winter; coldness* of death, *death; cold place, cold region; sluggishness, inactivity.*

frōndeō, -ēre, ——, ——, [frōns], 2, n., *put forth leaves, be green* with leaves, *be in leaf.*

frōns, frondis, f., properly *a bough with the leaves on; green bough, leafy branch, foliage;* by metonymy, *garland of leafy twigs, garland of leaves.*

frōns, frontis, f., *brow, forehead; countenance, face; front, forepart.*

frūctus, -ūs, [fruor], m., *enjoyment, delight, pleasure; fruit, produce; income, yield, profit; reward, return, recompense.*

fruor, fruī, frūctus sum, 3, dep., n., *enjoy, delight in, take pleasure in, rejoice in.*

frūstrā, adv., *to no purpose, in vain, uselessly, for nothing; without ground, without reason.*

frutex, -icis, m., *shrub, bush, sprout.*

frūx, frūgis, usually in pl., frūgēs, -um, f., *fruit, produce; pulse, leguminous plants*, as *peas, beans*, and the like.

fuga, -ae, [fugiō], f., *flight, escape; exile, banishment; avoidance, shunning.*

fugiō, -ere, fūgī, fugitum, 3, n. and a., *flee, fly, flee away; run away, become a fugitive, go into exile; pass quickly, hasten; vanish, disappear, perish; avoid, shun, escape; omit, forbear.*

fulgeō, fulgēre, fulsī, ——, 2, n., *flash, lighten; gleam, glisten, shine; glitter, sparkle.*

fulgur, -uris, [fulgeō], n., *lightning, lightning-flash, flash of lightning.*

fulica, -ae, and **fulix**, -icis, f., *coot*, a kind of water-fowl.

fulmen, -inis, [fulgeō], n., *flash of lightning, stroke of lightning, thunderbolt; destructive power.*

fulvus, -a, -um, adj., *deep yellow, gold-colored, tawny, yellow.*

fūmō, -āre, ——, ——, [fūmus], 1. n., *send up smoke, smoke; steam, fume, reek.*

fūmus, -ī, m., *smoke, steam.*

funda, -ae, f., *sling.*

fundāmen, -inis, [fundō], n., *foundation, basis, support.*

fundō, fundere, fūdī, fūsum, 3, a., *pour, pour out, shed; scatter, spread, cast abroad, diffuse; bring forth, bear; cast down, overthrow, vanquish.*

fūnestus, -a, -um, [fūnus], adj., *deadly, fatal, destructive; associated with death, mournful, sad.*

fungor, fungī, fūnctus sum, 3, dep., n., *be engaged in, perform, fulfil, discharge, execute, do.*

fūnis, -is, m., *rope, cord.*

fūnus, -eris, n., *funeral procession, funeral, burial; dead body, corpse; death, murder; destruction, ruin.*

fūr, fūris, m., *thief; rogue, knave.*

furca, -ae, f., *fork* with two prongs, *two-pronged fork; forked stake, fork-shaped prop.*

furō, **furere**, ——, ——, 3, n., *rave, rage, be mad, be furious, storm.*

furor, **furōris**, [furō], m., *frenzy, rage, fury, madness; prophetic frenzy, inspiration.*

fūrtum, -ī, [fūr], n., *theft, robbery; stolen thing; artifice, craft, device; intrigue.*

fūsilis, -e, [fundō], adj., *molten, liquid.*

futūrus, -a, -um, see **sum**.

G.

Gabiī, -ōrum, m., *Gabii*, an ancient city of Latium, southeast of Rome.

Gabīnus, -a, -um, [Gabiī], adj., *of Gabii.*

galea, -ae, f., *helmet.*

garrulus, -a, -um, [garriō, *chatter*], adj., *chattering, talkative.*

gaudēns, -entis, [gaudeō], adj., *glad, joyful, pleased.*

gaudeō, **gaudēre**, **gāvīsus sum**, 2, n., semi-dep., *rejoice, be glad, take pleasure in, delight in, be pleased with.*

gaudium, -ī, [cf. gaudeō], n., *joy, gladness, delight, enjoyment, gratification.*

gelidus, -a, -um, [gelū, *cold*], adj., *ice-cold, frosty, cold, chilling; stiffening* with cold, *stiff.*

geminō, -āre, -āvī, -ātum, [geminus], 1, a., *double, increase* by doubling, *repeat; couple, unite, mate.*

geminus, -a, -um, adj., *twin-born, twin; double, two, twofold.*

gemitus, -ūs, [gemō], m., *sigh, groan, lament;* applied also to any *hoarse sound.*

gemma, -ae, f., *bud, eye,* of a plant by metonymy, *precious stone, gem, jewel; cup* of precious stone, *ring* set with a gem, *seal-ring.*

gemō, **gemere**, **gemuī**, **gemitum**, 3, n. and a., *sigh, groan, lament, bemoan, bewail.*

genae, -ārum, f., *cheeks.*

gener, -erī, m., *son-in-law.*

generōsus, -a, -um, [genus], adj., *of noble birth, well-born; noble, eminent, large-hearted, generous; excellent, of fine quality.*

genetrīx, -īcis, [genitor], f., *mother; producer, source.*

geniāliter, [geniālis, *joyous*], adv., *merrily, joyously, happily.*

genitor, -ōris, [gīgnō], m., *begetter, father, parent, sire; creator, producer;* of a city, *founder.*

genius, -ī, [genō, gignō], m., *tutelary deity, attending spirit, genius.*

gēns, **gentis**, [cf. **genō**, *bear*], f., *clan, house,* used of a group of families tracing descent from a common ancestor, having a common name, and participating in the same religious rites; hence, *descendant, offspring; species, breed, brood; people, nation, race.*

genū, -ūs, n., *knee.*

genus, -eris, [cf. **genō**, *bear*], n., *birth, descent, lineage, origin, family; sort, kind; race, breed, stock; descendant, son.*

gerō, **gerere**, **gessī**, **gestum**, 3, a., *bear, carry, have, hold, wear; assume, enjoy, feel, cherish; bring forth, produce; behave, act;* of war, *carry on, wage.*

gestāmen, -inis, [gestō, *carry*], n., *burden, weight.*

gestiō, -īre, -īvī, -ītum, [gestus, *bearing*], 4, n., *exult for joy, leap, skip, be delighted; desire eagerly, earnestly desire, long for.*

Getae, -ārum, [Γέται], m., *Getae*, a people of Thracian origin living along the lower part of the Danube; afterwards called *Daci*, or *Dacians*.

Gigās, -antis, [Γίγας], m., *Giant*, one of the descendants of Earth and Uranos; usually in pl., **Gigantes,** acc. **Gigantas,** *the Giants*. Cf. p. 25.

gignō, gignere, genuī, genitum, 3, a., *beget, give birth to, bring forth, produce*. Part. **genitus, -a, -um,** as adj., *born of, sprung from*, followed by the abl.; often best translated as subst., *son of*.

glaciālis, -e, [glaciēs], adj., *icy, of ice, full of ice, frozen*.

glaciēs, -ēī, f., *ice*.

gladius, -ī, m., *sword*.

glaeba, -ae, f., *small mass of earth, lump of earth, clod; land, soil, glebe; lump, mass*.

glāns, glandis, f., *acorn, nut; sling-shot* shaped like an acorn, *ball, missile*.

glomerō, -āre, -āvī, -ātum, [glomus, *ball*], 1, a., *wind into a ball*, used of yarn; *make into the shape of a ball, roll together, roll up, press together*.

glōria, -ae, f., *glory, fame, praise; pride, ambition, vanity; ornament*.

glōrior, -ārī, -ātus sum, [glōria], 1, dep., n., *boast, brag, vaunt, pride one's self*.

Gorgoneus, -a, -um, [Gorgō, *Gorgon*], adj., *of a Gorgon;* in particular, *of Medusa*. See N. to p. 122, l. 2.

gracilis, -e, adj., *slight, slim, slender, delicate*.

grāculus, -ī, m., *jackdaw*.

gradior, gradī, gressus sum, [gradus, *step*], 3, dep., n., *step, go step by step; walk, advance, move, proceed*.

Grādīvus, -ī, m., *Gradivus*, a surname of Mars.

gradus, -ūs, m., *step, pace, gait, walk; position, station, base; steps, stairs; approach, advance; degree, grade, rank, interval*.

Graecus, -a, -um, [Γραϊκός], adj., *of the Greeks, Grecian, Greek*.

Grāius, -a, -um, adj., *of the Greeks, Grecian, Greek*. As subst., **Grāī, -ōrum,** m., pl., *the Greeks, Greeks*.

grāmen, -inis, n., *grass; herb, plant*.

grandis, -e, adj., *large, great, tall, massive; strong, powerful; important; aged, old*.

grānum, -ī, n., *grain, seed, kernel; grape*.

grātēs, found only in nom. and acc., pl., [grātor], f., *thanks*.

grātia, -ae, [grātus], f., *favor, goodwill, esteem, regard, love, friendship; gratitude, grace; favor, kindness, courtesy; return of courtesy, thanks, return, recompense;* personified, *one of the Graces*, usually in pl., **Grātiae, -ārum,** *the Graces*, Aglāia, Euphrosynē, and Thalīa.

grātīs, [gratiīs, abl. pl. of **grātia**], adv., *out of kindness, out of favor, without recompense, for nothing*.

grātus, -a, -um, adj., *acceptable, pleasing, agreeable, dear; thankful, grateful, thank-worthy, deserving*.

gravidus, -a, -um, [gravis], adj., *heavy, laden, full, swollen; burdened with young, with child*.

gravis, -e, adj., *heavy, ponderous, of weight; loaded, laden, filled; oppressive, offensive, noxious, unwholesome; severe, difficult, serious; hard to bear, burdensome, painful, harsh, unpleasant; strong, important; eminent, venerable;* of sound, *low, deep*.

gravitās, -ātis, [gravis], f., *weight, heaviness; oppressiveness, harshness, severity; dignity, gravity, influence.*

gravō, -āre, -āvī, -ātum, [gravis], 1, a., *make heavy, weigh down, burden, oppress; aggravate, increase.*

gressus, -ūs, [gradior], m., *a stepping, walk, gait.*

grex, **gregis**, m., *flock, herd, drove; multitude, band, crowd, throng.*

gubernātor, -ōris, [gubernō], m., *steersman, pilot, helmsman.*

gubernō, -āre, -āvī, -ātum, [cf. κυβερνάω], 1, a., *steer, act as pilot; direct, guide, control.*

gurges, -itis, m., *surging abyss, abyss, whirlpool, gulf;* by metonymy, *waters, sea, stream.*

gutta, -ae, f., *drop;* by metonymy, *spot, speck.*

guttur, -uris, n., *throat, neck; gullet.*

gȳrus, -ī, [γῦρος], m., *circle, circular course; circuit, course.*

H.

habēna, -ae, [habeō], f., *rein, halter;* pl., **habēnae**, -ārum, *reins; control, management, government.*

habeō, -ēre, -uī, -itum, 2, a., *have, hold, possess; carry, wear; retain, keep, detain, contain; occupy, inhabit; be master of, rule; treat, use; pronounce, utter; have in mind, entertain; purpose, intend; think, believe, regard, esteem; exercise, practice, receive, accept; reserve, conceal.*

habitābilis, -e, [habitō], adj., *fit for residence, habitable.*

habitō, -āre, -āvī, -ātum, [freq. of habeō], 1, a. and n., *occupy continually, inhabit; dwell, reside, live.*

hāc, [abl. of **hīc**, sc. **viā**], adv., *this way, on this side, here, by this way.*

haedus, -ī, m., *young goat, kid.*

Haemonius, -a, -um, [Haemonia, = Αἱμονία, a poetic name of Thessaly], adj., *of Thessaly, Thessalian.*

Haemus, -ī, m., *Haemus*, a range of mountains in Thrace, now the Great Balkan.

haereō, **haerēre**, **haesī**, **haesum**, 2, n., *stick to, hang to, cleave to, adhere; hold fast to, be fixed; be perplexed, hesitate, be in doubt, doubt.*

Halaesus, -ī, m., *Halaesus*, a friend and companion of Agamemnon, said to have been the founder of Falerii.

hāmus, -ī, m., *hook, fish-hook;* of an arrow, *barbs;* of a bird or animal, *talons, claws.*

hara, -ae, f., *pen, coop, sty.*

harēna, -ae, [areō], f., *sand;* by metonymy, *shore, beach; arena, race-course.*

harundō, -inis, f., *reed, cane;* by metonymy, *fish-pole; shaft* of an arrow, *arrow; reed pipe, Pan's pipe, shepherd's pipe; flute; reed comb.*

hasta, -ae, f., *staff, pole, rod;* by metonymy, *spear, lance.*

hastīle, -is, [hasta], n., *shaft* of a spear or pike, *spear-shaft, javelin-shaft;* by metonymy, *spear, lance, javelin, pike.*

haud, adv., *not at all, by no means.*

hauriō, -īre, **hausī**, **haustum**, 4, a., *draw off, drain, drink up, empty; dig up, pluck out, pierce, penetrate; drink in, imbibe, seize upon, take in, receive.*

haustus, -ūs, [hauriō], m., lit. *a drawing;* hence *draught, gushing;* of blood, *stream.*

hebetō, -āre, -āvī, -ātum, [hebes, *dull*], 1, a., *make blunt, make dull, dim; deaden, quench, stupefy.*

Hector, -oris, acc. -orem or -ora, [Ἕκτωρ], m., *Hector*, eldest son of Priam, king of Troy, and chief hero of the Trojans in the war against the Greeks.

hedera, -ae, f., *ivy, ivy-vine.*

Hennaeus, -a, -um, [Henna], adj., *of Henna*, or *of Enna*, a city in Sicily. See N. to p. 127, l. 1.

herba, -ae, f., *herb, plant, grass; green blade, green shoot, tender shoot.*

herbōsus, -a, -um, [herba], adj., *grassy, full of grass.*

hērēs, -ēdis, m. and f., *heir, heiress; successor.*

hērōs, hērōis, acc. hērōa, [ἥρως], m., *demi-god, hero.* See p. 37.

Hesperia, -ae, f., *land of the west, Hesperia;* usually applied to *Italy.*

Hesperides, -um, acc. Hesperidas, [Ἑσπερίδες], f., pl., *Hesperides*, the maidens who guarded the golden apples given by Ge to Hera. See N. to p. 122, l. 18.

Hesperis, -idis, adj., *of the west, western, Hesperian.*

Hesperius, -a, -um, [Hesperus, = Ἕσπερος, *Evening*], adj., *of the west, western, Hesperian.* [*ning.*

Hesperus, -ī, m., *evening star, eve-*

hesternus, -a, -um, adj., *of yesterday, yesterday's.*

heu! interj., *alas! oh! ah!*

hīc, haec, hōc, dem. pron., *this, this — here; the present; such, as follows, the following; he, she, it.* **ille . . . hīc**, *the former . . . the latter.*

hīc [hīc], adv., *here, in this place; herein, in this; now, at this time, then.*

hiems, -emis, f., *winter, winter time; wintry weather, storm, tempest; cold, chill;* personified, *Winter, God of Storms.*

hinc [hīc], adv., *hence, from this place, from this point, from this cause, on this account.*

hinnītus, -ūs, [hinniō, *neigh*], m., *neighing.*

Hippotadēs, -ae, [Ἱπποτάδης], m., patr., *descendant of Hippotes;* applied to *Aeolus*, who was the son, or grandson, of Hippotes, being the son of his daughter, Segesta.

hīrsūtus, -a, -um, [cf. hīrtus], adj., *rough, hairy, shaggy, bristling; rude, uncouth.*

hīrtus, -a, -um, adj., *rough, hairy, shaggy; rude, uncultivated.*

holus, -eris, n., *vegetables*, such as are raised in gardens; hence, *cabbage, turnips, greens*, etc.

homō, -inis, m. and f., *human being, man; race of man, mankind, human race.*

honestus, -a, -um, [honōs], adj., *honored, respected; worthy of respect, reputable, honorable, noble; handsome, gracious, beautiful.*

honor, or **honos**, -ōris, m., *honor, esteem, repute; praise, glory, renown; value, dignity, office; recompense, sacrifice, offering.*

hōra, -ae, [cf. ὥρα], f., *hour*, which among the Romans was properly a twelfth part of the time from sunrise to sunset; by metonymy, *time, season;* pl., personified, Hōrae, -ārum, *the Hours.*

hordeum, -ī, n., *barley.*

horrendus, -a, -um, [horreō], adj., *awe-inspiring, awful; dreadful, fearful, horrible, terrible.*

horreō, -ēre, -uī, ——, 2, n. and a., *bristle, stand erect; shudder at, tremble at, be afraid of, dread; be frightful, be terrible.*

horreum, -ī, n., *store-house, granary, barn.*

horridus, -a, -um, [horreō], adj., *standing erect, bristling, rough, shaggy, unkempt; rude, unpolished, uncouth; wild, fierce; terrible, fearful, dreadful.*

horrifer, -fera, -ferum, [horror + ferō], adj., *terror-bringing, dreadful, horrible.*

hortāmen, -inis, [hortor], n., *exhortation, encouragement.*

hortātor, -ōris, [hortor], m., *exhorter, encourager, inciter.*

hortor, -ārī, -ātus sum, 1, dep., a., *urge, encourage, incite; urge on, spur on, impel.*

hortus, -ī, m., *garden, kitchen-garden; pleasure-garden, park.*

hospes, -itis, m. and f., *entertainer, host; one entertained, sojourner, guest, visitor, friend; stranger.*

hospita, -ae, [hospes], f., *hostess; lady-guest, woman visitor, visitor.*

hospitālis, -e, [hospes], adj., *of a guest, of a host, hospitable.*

hospitālitās, -ātis, [hospitālis], f., *hospitality.*

hospitium, -ī, [hospes], n., *entertainment, reception* as a guest; *tie of hospitality, hospitality, friendship; lodging, guest-chamber, inn.*

hospitus, -a, -um, found only in fem. sing. and n. pl., [cf. hospes], *hospitable, friendly; strange, foreign.*

hostia, -ae, f., *victim, sacrifice*, referring to the animal offered in sacrifice.

hostis, -is, m. and f., *stranger, foreigner; public enemy, enemy, foe.*

hūc, [cf. hīc], adv., *hither, to this place; to this point, so far; to this, besides.*

hūmānus, -a, -um, [homō], adj., *of man, human; humane, kind, courteous, polite, cultured.*

humilis, -e, [humus], adj., *low, slight, small; base, mean, obscure, insignificant.*

humus, -ī, f., *ground, soil, earth; land, country;* locative **humī**, *on the ground, to the ground.*

Hyacinthia, -ōrum, [Ὑακίνθια], n., pl., *festival of Hyacinthus, Hyacinthia.* See N. to p. 148, l. 49.

Hyacinthus, -ī, [Ὑάκινθος], m., *Hyacinthus*, a beautiful Spartan youth, accidentally slain, it was said, by Apollo, who caused a memorial of his death to appear in the markings of a species of lilies.

Hymenaeus, -ī, [Ὑμέναιος], m., *Hymenaeus, Hymen*, god of marriage.

I.

iaceō, -ēre, -uī, ——, [cf. iaciō], 2, n., *lie, lie prostrate, be prostrate; lie at rest, lie dead, have fallen; lie low, be level; be powerless, be cast down, be despised; hang loosely about, hang loosely*, as hair or reins.

iaciō, iacere, iēcī, iactum, 3, a., *throw, cast, hurl; build, construct; throw away, scatter; throw up* as an accusation, *charge; throw out, mention, declare.*

iactō, -āre, -āvī, -ātum, [freq. of iaciō], 1, a., *throw, cast, fling, hurl; toss, shake, brandish, wield; emit, utter, say; revolve, meditate; boast, glory, exalt one's self.*

iactūra, -ae, [iaciō], f., *a throwing away, loss, damage.*

iactus, -ūs, [iaciō], m., *a throwing, casting, throw, cast.*

iaculor, -ārī, -ātus sum, [iaculum], 1, dep., n. and a., *throw, cast, hurl,* especially with the pike; *strike, hit; aim at, strive for.*

iaculum, -ī, [iaciō], n., *pike; spear, dart, javelin; fishing net.*

iam, adv., *already, now, at this time, just; immediately, presently; finally, at length.* **iam dūdum, iam prīdem,** *long since, for a long time already.* **iam tunc,** *even then.* **ubī iam,** *as soon as.* **iam antea,** *some time before.*

iānua, -ae, [Iānus], f., *door* of a house, *gate, entrance; access, way of approach.*

Īapetīonidēs, -ae, [Īapetus], patr., m., *son of Iapetus;* applied to *Atlas.*

Īapetus, -ī, [Ἰαπετός], m., *Iapetus,* a Titan, father of Prometheus, Epimetheus, and Atlas.

ibī or **ibi,** adv., *there, in that place; then, thereupon; in that case, in that matter, on that occasion, in that state.*

Īcarus, -ī, [Ἴκαρος], m., *Icarus,* son of Daedalus, the mythical craftsman. See N. to p. 138, l. 1.

īcō, īcere, īcī, ictum, def., 3, a., *strike, hit, smite;* of treaties, *strike, covenant, ratify.*

ictus, -ūs, [īcō], m., *stroke, blow, hit, thrust; cut, stab, wound.*

Īdē, -ēs, or **Īda, -ae,** [Ἴδη or Ἴδα], f., *Ida,* a lofty mountain in Phrygia, near Troy. There was also a high mountain of the same name in Crete.

īdem, eadem, idem, gen. **ēiusdem,** dem. pron., *the same,* often with the force of an adv., *also, besides, too, likewise, furthermore;* followed by **et, -que** or **atque,** *the same as, identical with.*

idōneus, -a, -um, adj., *fit, suitable, becoming, proper; convenient, sufficient.*

iecur, iecoris, n., *liver.*

iēiūnium, -ī, [iēiūnus, *fasting*], n., *day of fasting, fast-day; fast, hunger.*

igitur, conj., *therefore, then, accordingly.*

ignārus, -a, -um, [in + gnārus], adj., *unfamiliar with, not knowing, unacquainted with, ignorant; unaware, not anticipating; unfamiliar, strange, new* to experience.

ignāvus, -a, -um, adj., *sluggish, inactive, lazy, idle, slothful; cowardly, spiritless, dastardly; sloth-producing, making inactive,* as cold.

īgnēscō, -ere, ——, ——, [īgnis], 3, inch., n., *take fire, catch fire; burn, kindle, become inflamed.*

īgneus, -a, -um, [īgnis], adj., *of fire, on fire, burning, fiery; ardent, vehement.*

īgnifer, -fera, -ferum, [īgnis + ferō], adj., *fire-bearing, fiery.*

īgnipēs, -pedis, [īgnis + pēs], adj., *fiery-footed, fire-footed.*

īgnis, -is, abl. **īgnī,** rarely **īgne,** m., *fire;* by metonymy, *brightness, splendor, light* of the sun, moon, etc., *torch; fire* of passion, *rage, fury, love, passion; burning inflammation, fever.*

ignōrō, -āre, -āvī, -ātum, [cf. ignārus], 1, a., *not know, be unacquainted with, be ignorant; mistake, misunderstand.*

ignōtus, -a, -um, [in + (g)nōtus], adj., *unknown, unrecognized, unfamiliar, strange; without repute,*

mean; of birth, *lowly, ignoble, vulgar.*

īlex, -icis, f., *oak, holm-oak.*

īlia, -ōrum, n., pl., *abdomen, flanks, groin.*

Īliadēs, -ae, [Īlia], patr., m., *son of Ilia;* applied to *Romulus,* as the son of Ilia, or Rhea Silvia, by Mars.

Īlioneus, -eī, acc. -ēa, [Ἰλιονεύς], m., *Ilioneus,* one of the sons of Amphīon and Niobe.

illāc [illīc], adv., *that way, there, on that side.*

ille, illa, illud, gen. illīus or illius, dem. pron., *that,* referring to that which is remote; *he, she, it.* **ille . . . hīc,** *the former . . . the latter.*

illīc [cf. ille], adv., *there, in that place, yonder.*

illinc [cf. ille], adv., *from that place, thence, from yonder.*

illinō, -linere, -lēvī, -litum, [in + linō, *smear*], 3, a., *smear upon, smear over, besmear, anoint.*

illūdō, -lūdere, -lūsī, -lūsum, [in + lūdō], 3, a. and n., *play upon, play at; jeer, mock, ridicule, insult.*

illūstris, -e, [in, cf. lūstrō], adj., *lighted, bright, shining, lustrous, brilliant; clear, manifest, plain; famous, distinguished, renowned, illustrious.*

imāgō, -inis, f., *likeness, form, image; phantom, ghost; conception, thought, imagination; semblance, appearance, shadow.*

imber, -bris, abl. imbrī or imbre, m., *rain, rain-storm, shower,* referring to a *heavy* or *pouring rain;* by metonymy, *rain-cloud, storm-cloud.*

imbuō, -ere, -uī, -ūtum, 3, a., *wet, moisten; soak, steep, saturate; taint, infect, imbue; tinge, color, stain.*

imitāmen, -inis, [imitor], n., *imitation, resemblance, likeness.*

imitātrīx, -īcis, [imitātor], f., *she that imitates, imitator.*

imitor, -ārī, -ātus sum, 1, dep., a., *imitate, copy after, mimic; represent, portray, copy; resemble.*

immadēscō, -ere, -duī, ——, [in + madēscō], 3, inch., n., *become wet, grow moist.*

immānis, -e, adj., *enormous, huge, monstrous, vast, excessive; cruel, fierce, wild, frightful.*

immānitās, -ātis, [immānis], f., *hugeness, enormity; monstrosity, heinousness, savageness, cruelty.*

immedicābilis, -e, [in + medicābilis], adj., *that cannot be cured, incurable, beyond cure, irremediable.*

immemor, -oris, abl. -orī, [in + memor], adj., *unmindful, unthinking, forgetful, heedless, ignorant.*

immēnsum, -ī, [immēnsus], n., *boundlessness, immensity, vastness, infinitude.* **in immēnsum,** *to measureless height.*

immēnsus, -a, -um, [in + mēnsus], adj., *immeasurable, boundless, endless; vast, immense.*

immeritus, -a, -um, [in + meritus], adj., *undeserving, innocent, guiltless, faultless; unmerited, undeserved.*

immineō, -ēre, ——, ——, [in, cf. minor], 2, n., *overhang, arch over, project over; be near to, touch upon; follow up, threaten, menace; be eager for, be intent upon, long for.*

immittō, -mittere, -mīsī, immissum, [in + mittō], 3, a., *send in, let in, admit, introduce, put in; send against, set on; discharge, hurl, pierce; let loose, let flow, let hang;* of the hair or beard, *suffer to grow, let grow.*

immorior, -morī, -mortuus sum, [in + morior], 3, n., *die in, fall dead upon, expire on.*

immortālis, -e, [in + mortālis], adj., *undying, immortal; endless, eternal, imperishable.*

immōtus, -a, -um, [in + mōtus, from moveō], adj., *unmoved, immovable, motionless; steadfast, firm;* of eyes, *fixed.*

immūnis, -e, [in, cf. mūnus], adj., *free from obligation, unemployed, disengaged, idle; unburdened, untaxed; exempt, free from, devoid of.*

immūnītus, -a, -um, [in + mūnītus, from mūniō], adj., *unfortified, unprotected, not defended, without defence.*

immurmurō, -āre, ——, ——, [in + murmurō], 1, n., *murmur at, murmur against; mutter* as a sign of disapproval, *mutter reproachfully.*

impār, -aris, [in + pār], adj., *uneven, unequal, unlike; not a match for, inferior; unfair, unjust.*

impavidus, -a, -um, [in + pavidus], adj., *fearless, undaunted, intrepid.*

impediō, -īre, -īvī, -ītum, [in, cf. pēs, ped-is], 4, a., *entangle, ensnare, hinder, hamper; clasp, encircle, embrace; obstruct, impede, check, prevent.*

impellō, -pellere, -pulī, -pulsum, [in + pellō], 3, a., *strike against, strike, reach, touch; move, impel, incite, urge;* of water, *dash up, splash.*

imperfectus, -a, -um, [in + perfectus], adj., *unfinished, incomplete, imperfect.*

imperō, -āre, -āvī, -ātum, [in + parō], 1, a., *command, order, enjoin; rule, govern; control, be master of.*

impes, -petis, found only in the gen. and abl. sing., [cf. impetus], m., *violence, force.*

impetus, -ūs, [impetō], m., *onset, attack, assault; impulse, rapid motion, rush; violence, fury, ardor, passion.*

impius, -a, -um, [in + pius], adj., *irreverent, ungodly; wicked, impious, shameless.*

implācābilis, -e, [in + plācābilis], adj., *not to be won over by entreaty; implacable, irreconcilable.*

impleō, -ēre, -ēvī, -ētum, [in + pleō], 2, a., *fill up, fill, make full; satiate, satisfy; complete, finish; discharge, fulfil, execute.*

implicō, -āre, -āvī or -uī, -ātum or -itum, [in + plicō], 1, a., *entangle, involve, entwine; encircle, embrace, clasp; fasten, bind; join, connect, unite.*

impōnō, -pōnere, -posuī, impositum, [in + pōnō], 3, a., *place upon, place on, set, place; set to, put to; establish, introduce; set up, raise, place high.*

imprecātiō, -ōnis, [imprecor], f., *curse, imprecation.*

improbus, -a, -um, [in + probus, *good*], adj., *not good, bad, wicked; base, impious, shameless, outrageous.*

imprūdēns, -entis, [for improvidēns, in + prōvidēns, from prōvideō], adj., *not foreseeing, not expecting, without knowing; unmindful, unaware, ignorant, inadvertent, inconsiderate.*

impulsus, -a, -um, see **impellō**.

impulsus, -ūs, [impellō], m., *a striking against, shock, push, pressure; impulse, incitement, influence.*

impūnis, -e, [in + poena], adj., *unpunished, without punishment, without penalty.*

imputō, -āre, -āvī, -ātum, [in + putō], 1, a., *count in, reckon; ascribe to, attribute to, charge, impute.*

īmus, -a, -um, see **īnferus.**

in, prep. with acc. and abl.:

(1) With the acc., after verbs implying motion; of place, *into, to, up to, against, towards;* of time, *into, till, to, unto, for;* of purpose, *for, as, with a view to;* of result, *to, unto;* of reference, *to, in, according to, respecting, concerning, after.*

(2) With abl., of place, *in, within, on, upon, among, over, under;* of time, *in, during, in the course of, while;* of other relations, *in, under, subject to, on the condition, in the case of, in relation to, respecting.*

In composition **in** retains its form before the vowels and most of the consonants; is often changed to **il-** before **l**, **ir-** before **r**; usually becomes **im-** before **m**, **b**, **p**.

in-, inseparable prefix, = **un**, *not*, as in **impār**, **immītis**, **inaequālis.**

Īnachidēs, -ae, [Īnachus], patr., m., *descendant of Inachus*, the earliest ruler of Argos; applied to *Perseus*, who, in the Argive genealogy, was reckoned a remote descendant of Inachus through Io, Epaphus, Danaus, Acrisius, and Danaë.

inaequālis, -e, [in + aequālis], adj., *unequal, unlike;* of seasons, *changeable.*

inamoenus, -a, -um, [in + amoenus, *pleasant*], adj., *unpleasant, disagreeable, gloomy.*

ināne, -is, [inānis], n., *empty space, void, open space, room; emptiness, worthlessness.*

inānis, -e, adj., *empty, void; waste, deserted, desolate; useless, profitless, worthless.*

inarātus, -a, -um, [in + arātus, from arō], adj., *unploughed, untilled.*

incalēscō, -ere, incaluī, ——, [in + calēscō, *grow warm*], 3, inch., n., *grow warm, become heated, glow; kindle* with enthusiasm or inspiration, *become fired, be inspired.*

incēdō, -cēdere, -cessī, -cessum, [in + cēdō], 3, n. and a., *advance, go forth, march, proceed; stride, stalk, move; come* to one, *happen, befall, appear, occur, arrive, approach.*

incendium, -ī, [incendō], n., *fire, conflagration; flame, heat; warmth* of feeling, *vehemence, passion.*

incendō, -cendere, -cendī, incēnsum, 3, a., *set fire to, kindle, burn;* of the feelings, *inflame, arouse, incite, irritate, enrage.*

incertum, -ī, [incertus], n., *uncertainty.*

incertus, -a, -um, [in + certus], adj., *not settled, unsettled, not determined, uncertain, unproved, unascertained, doubtful;* of persons or character, *wavering, irresolute, undecided, at a loss, fickle, unreliable.*

incessō, -ere, ——, ——, [freq. of incēdō], 3, a., *assail, assault, attack, reproach, revile.*

incīdō, -cīdere, -cīdī, -cīsum, [in + caedō], 3, a., *cut into, cut open, cut through; cut in, engrave, inscribe, carve; break off, interrupt.*

incingō, -cingere, -cīnxī, incīnctum, [in + cingō], 3, a., *gird on, gird about; encircle, surround.*

incipiō, -cipere, -cēpī, -ceptum, [in + capiō], 3, a. and n., *take hold of, take up; begin, commence, begin to speak; begin to be* or *to appear, originate.*

inclūdō, -clūdere, -clūsī, inclūsum, [in + claudō], 3, a., *shut in, enclose, confine; obstruct, hinder, stop; include, embrace, comprehend.*

incognitus, -a, -um, [in + cognitus], adj., *not examined, untried; unknown, unseen; unparalleled, enormous.*

incōnsōlābilis, -e, [in + cōnsōlābilis], adj., *not to be consoled, inconsolable.*

incōnsūmptus, -a, -um, [in + cōnsūmptus, from cōnsūmō], adj., *unconsumed, undiminished.*

incrēmentum, -ī, [incrēscō, *grow*], n., *growth, increase;* by metonymy, *addition, material, source.*

increpō, -crepāre, -crepuī, increpitum, [in + crepō], 1, a. and n., *make a noise, resound, clash; be noised abroad; cause to crash; upbraid, reproach, chide, scold.*

incumbō, cumbere, -cubuī, incubitum, 3, n., *lay one's self upon, lean, rest, recline; fall upon, press upon, oppress; devote one's self to, incline to, choose.* incumbere ferrō, *to fall on* one's *sword.*

incursō, -āre, -āvī, -ātum, [freq. of incurrō], 1, a., *run into, run against, dash against, strike against; rush upon, assault, attack.*

incursus, -ūs, [cf. incursō], m., *a rushing to, rush, dash; onset, impulse, effort.*

incurvātus, -a, -um, [part. of incurvō], adj., *bent, horned; crooked, curved.*

incurvus, -a, -um, [in + curvus], adj., *bent, crooked, curved.*

incūstōdītus, -a, -um, [in + cūstōdītus], adj., *unguarded, unwatched.*

inde, adv., *from that place, thence; therefrom, thereof; thereupon, thereafter, after that; in consequence, therefore.*

indēiectus, -a, -um, [in + dēiectus, from dēiciō], adj., *not thrown down, undemolished.*

indēlēbilis, -e, [in + dēlēbilis], adj., *imperishable.*

index, -icis, [cf. indicō], m. and f., *discloser, discoverer, informer, witness; sign, mark, indication, index; superscription, inscription, title; forefinger, index-finger, pointer.*

indicium, -ī, [indicō], n., *notice, disclosure, information; mark, sign, proof, testimony, evidence, charge.*

indicō, -āre, -āvī, -ātum, [index], 1, a., *point out, make known, disclose, reveal, inform; accuse, bring charge against, charge.*

indigena, -ae, [indu, old form of in, genō], adj., *native, indigenous.* As subst., indigena, -ae; m., *a native* of a place, in pl. often *aborigines.*

indīgestus, -a, -um, [in + dīgestus], adj., *unarranged, confused, disordered.*

indīgnāns, -antis, [indīgnor], adj., *impatient, provoked, indignant.*

indīgnor, -ārī, -ātus sum, [indīgnus], 1, dep., a. and n., *deem unworthy, be indignant, be offended, resent, despise.*

indīgnus, -a, -um, [in + dīgnus], adj., *unworthy, undeserving, unbecoming, not fit; intolerable, shameful, harsh, outrageous.*

indolēscō, -lēscere, -luī, ——, [in + doleō], 3, inch., n., *be pained, smart, ache; be grieved, be distressed.*

indōtātus, -a, -um, [in + dōtātus], adj., *without portion, portionless; poor, unadorned.*

indūcō, -dūcere, -dūxī, -ductum, [in + dūcō], 3, a., *lead in, introduce, bring on, bring forward, conduct; spread over, overspread, overlay, cover.* inductae nūbēs, *o'erspreading clouds.*

indulgēns, -entis, [indulgeō, *indulge*], adj., *indulgent, kind, fond, tender.*

induō, -duere, -duī, -dūtum, 3, a., *put into, put on, assume; dress in, dress, clothe, wrap, cover, deck, array.*

Indus, -a, -um, [Ἰνδός], adj., *of India, Indian.* As subst., **Indī**, -ōrum, pl., m., *people of India, Indians.*

ineō, -īre, -īvī or -iī, -itum, [in + eō], irr., n. and a., *go into, enter, come on; begin, undertake, engage in, adopt.*

inermis, -e, [in + arma], adj., *unarmed, without arms, without weapons; defenceless, harmless.*

iners, -ertis, [in + ars], adj., *unskilful, without skill, awkward; idle, indolent, inactive, sluggish; worthless, tasteless, insipid;* of cold, *benumbing.*

inexpūgnābilis, -e, [in + expūgnābilis], adj., *not to be taken by storm, impregnable, invincible;* of grass, *not to be rooted out.*

īnfāmia, -ae, [īnfāmis], f., *ill repute, ill fame, disrepute; dishonor, disgrace; cause of ill repute, reproach.*

īnfaustus, -a, -um, [in + faustus], adj., *of ill omen, unpropitious, unfortunate.*

īnfectus, -a, -um, [in + factus, from faciō], adj., *not done, undone, unwrought; unaccomplished, unfinished, left incomplete.*

īnfēlīx, -īcis, [in + fēlīx], adj., *unfruitful, barren; unhappy, ill-fated, unfortunate, unlucky; causing misfortune, calamitous, disastrous.*

īnferius [n. of īnferior, from īnferus], adv., *lower, too low.*

īnfernus, -a, -um, [īnferus], adj., *lower, under; underground, of the Underworld, of the Lower World.*

īnferō, -ferre, -tulī, illātum, [in + ferō], irr., a., *carry in, bring in, introduce; bring to, carry into, convey, bring; bring against, wage, direct; offer, render; adduce, produce; excite, cause; affect, inflict.*

īnferus, -a, -um, comp. **īnferior**, sup. **īnfimus** or **īmus**, [cf. **īnfrā**], adj., *below, underneath, lower, underground; of the Lower World.* As subst., **īnferī**, -ōrum, pl., m., *folk of the Underworld, inhabitants of the Lower World, the dead, shades.*

īnfestus, -a, -um, adj., *made unsafe, unsafe, disturbed, molested; making unsafe, hostile, troublesome, dangerous.*

īnfīrmus, -a, -um, [in + fīrmus], adj., *not strong, weak, infirm, feeble; inconstant, superstitious; of no account, trivial, invalid.*

īnfitior, -ārī, -ātus sum, [in + fateor], 1, dep., a., *not acknowledge, deny, disown; withhold, repudiate.*

īnflō, -āre, -āvī, -ātum, [in + flō], 1, a., *blow into, blow upon, inflate; inspire, encourage; puff up, elate.*

īnfrā [for **īnferā**, sc. **parte**], adv., *beneath, underneath, below;* sometimes used with the force of a comparative and followed by **quam**, *lower.*

īnfringō, -fringere, -frēgī, infrāctum, [in + frangō], 3, a., *break off, break, pluck; weaken, subdue; check, tame, assuage, mitigate.*

īnfundō, -fundere, -fūdī, -fūsum, [in + fundō], 3, a., *pour into, pour upon; pour out, spread out, cast, throw; infuse, impart, mingle, communicate.*

ingemō, -gemere, -gemuī, ——, [in + gemō, *groan*], 3, n. and a., *groan over, sigh over, mourn over, lament, bewail, mourn.*

ingeniōsus, -a, -um, [ingenium], adj., *full of intellect, intellectual, ingenious, clever; adapted, suited to, fit, apt.*

ingenium, -ī, [in, cf. gignō], n., *innate quality, nature; disposition, bent, character, temper; capacity, genius, ability.*

ingēns, -entis, adj., *beyond natural size, huge, enormous, vast, monstrous, prodigious, great, remarkable.*

ingrātus, -a, -um, [in + grātus], adj., *unacceptable, disagreeable, unpleasant, unthankful, ungrateful; thankless, unappreciated, unacknowledged.*

ingredior, -gredī, -gressus sum, [in + gradior], 3, dep., n. and a., *advance, go forward, proceed; go into, walk into, enter; enter upon, engage in, undertake, begin*

inhaereō, -haerēre, -haesī, inhaesum, [in + haereō], 2, n., *cling to, cleave to, stick fast, adhere, fasten.*

inhibeō, -hibēre, -hibuī, inhibitum, [in + habeō], 2, a., *hold in, hold back, check, curb, restrain; hinder, prevent; exercise, practice, apply.*

inhospitus, -a, -um, [in + hospitus], adj., *inhospitable, unhospitable.*

iniciō, -icere, -iēcī, -iectum, [in + iaciō], 3, a., *cast into, throw in, throw into, hurl upon, cast upon, throw up, heap up, build; impose, throw around, toss upon; lay upon, lay hands upon, claim, take possession of.*

inimīcus, -a, -um, [in + amīcus], adj., *unfriendly, hostile, inimical; hurtful, injurious.* As subst., **inimīcus**, -ī, m., *personal enemy, enemy.*

inīquus, -a, -um, [in + aequus], adj., *uneven, slanting, sloping, steep; ill-matched, ill-mated, unequal; unfavorable, disadvantageous, hurtful, unfair, unjust, adverse, hostile.*

iniūria, -ae, [iniūrius, from in + iūs], f., *outrage, wrong, injury, injustice; damage, harm, hurt.*

iniūstus, -a, -um, [in + iūstus], adj., *unfair, unjust, wrongful; unrighteously gotten, usurped; unsuitable, excessive, burdensome.*

innābilis, -e, [in- + nābilis], adj., *in which one cannot swim, that cannot be swum.*

innātus, -a, -um, [innāscor], adj., *innate, inborn, inherent; natural, native.*

innectō, -nectere, -nexuī, innexum, [in + nectō], 3, a., *weave in, bind up, weave, entwine; fasten to, attach, join, connect; weave about, encircle, bind about; frame, contrive.*

innītor, -nītī, -nīxus sum, [in + nītor], 3, dep., n., *lean upon, lean on, support one's self by.*

innocuus, -a, -um, [in + nocuus, *hurtful*], adj., *not hurtful, harmless; safe, unharmed, uninjured; inoffensive, innocent.*

innumerus, -a, -um, [in + numerus], adj., *countless, beyond number, numberless, innumerable.*

inops, -opis, [in + ops], adj., *helpless, weak, without resource; destitute of, lacking, without; needy, poor; mean, wretched, pitiful.*

inōrnātus, -a, -um, [in + ōrnātus], adj., *unadorned, undecorated, without adornment.*

inquam, def., n., always postpositive, *say.*

inquīrō, -quīrere, -quīsīvī, inquīsītum, [in + quaerō], 3, a., *seek for, seek after, search after, look for; look into, inquire into, examine, investigate.*

inrequiētus, -a, -um, [in, requiēs], adj., *restless, unquiet; without rest; disquieting, causing unrest.*

īnsānia, -ae, [īnsānus], f., *madness, frenzy; folly, senselessness, extravagance.*

īnscius, -a, -um, [in, sciō], adj., *not knowing, ignorant, unwitting.*

īnscrībō, -scrībere, -scrīpsī, -scrīptum, [in + scrībō], 3, a., *write upon, inscribe; assign, attribute; mark, make known.*

īnserō, -serere, -seruī, -sertum, [in + serō], 3, a., *put in, insert, thrust in, introduce; join, associate, enroll, mix up with.*

īnsidiae, -ārum, [cf. īnsideō], pl., f., *ambush, ambuscade; snare, trap, plot, artifice, device.*

īnsitiō, -ōnis, f., *ingrafting, grafting; season for grafting, grafting-season.*

īnsonō, -āre, -uī, ——, [in + sonō], 1, n., *resound;* of feathers or wings, *rustle;* of reeds, *make music;* of a whip, *crack.*

īnspiciō, -spicere, -spexī, inspectum, [in + speciō], 3, a., *look into, look at, look upon, inspect; consider, examine, investigate.*

īnspīrō, -āre, -āvī, -ātum, [in + spīrō], 1, a., *blow into, breathe into; inspire, excite, arouse; instil, implant, infuse.*

īnstabilis, -e, [in + stabilis], adj., *unsteady, unstable, tottering; giving no support, not to be trod upon; inconstant, changeable, unstable, fickle.*

īnstar, indecl., n., *image, likeness, resemblance;* with gen., *like, as large as, equal to.*

īnstō, -stāre, -stitī, ——, [in + stō], 1, n., *stand upon, stand on; be near to, approach, draw nigh; press upon, pursue, molest, menace; insist upon, urge, demand, solicit.*

īnstruō, -struere, -strūxī, -strūctum, [in + struō], 3, n., *build in;* of troops, *draw up, array, set in order; prepare, make ready, furnish, equip; procure, provide for; instruct, teach, inform.*

īnsultō, -āre, -āvī, -ātum, [freq. of īnsiliō, *leap on*], 1, n. and a., *leap upon, spring upon, leap over, bound over, bound, jump; scoff, revile, taunt, insult, abuse.*

īnsuperābilis, -e, [in + superābilis], adj., *that cannot be passed over, insurmountable, insuperable; inevitable, unavoidable.*

intābēscō, -tābēscere, -tābuī, ——, [in + tābēscō, *waste*], 3, inch., n., *waste away, pine away; melt away, dissolve.*

intāctus, -a, -um, [in + tāctus, from tangō], adj., *untouched, intact, uninjured; untried, unattempted; chaste, undefiled.*

intendō, -tendere, -tendī, intentum, [in + tendō], 3, a., *stretch out, stretch forth, extend; stretch, spread out, fasten; direct, aim; bend, strain, turn; urge; give attention to, purpose, intend.*

intepēscō, -pēscere, -puī, ——, [in + tepēscō, *become warm*], 3, inch., n., *become lukewarm, become tepid.*

inter, prep. with acc. only, *among;* of position, *between, among, amid, surrounded by, into the midst of;* of time, *between, during, in the course of, through, while, in, within.*

interdictum, -ī, [interdīcō], n., *prohibition, refusal, denial.*

interdum [inter + dum], adv., *now and then, sometimes.*

intereā [inter + eā], adv., *meanwhile, in the meantime.*

intereō, -īre, -iī, -itum, [inter + eō], irr., n., *go among; be lost* among, *perish, die, go to ruin, decay, be destroyed.*

interior, -ius, gen. -ōris, sup. intimus, *inner, interior; nearer, deeper;* sup., *inmost, innermost, deepest.*

interius [interior], adv., *inside, within, on the inside, in the inner part; more deeply.*

intermittō, -mittere, -mīsī, intermissum, [inter + mittō], 3, a., *interrupt, leave off, suspend; omit, neglect;* of time, *let pass, suffer to elapse, pause.*

internōdium, -iī, [inter + nōdus], n., *space between two joints, space between joints.*

interritus, -a, -um, [in + terreō], adj., *unterrified, undaunted, undismayed, not afraid.*

intexō, -texere, -texuī, -textum, [in + texō], 3, a., *weave in, plait, interlace; embroider, surround* with woven work.

intibum, -ī, [ἔντυβον], n., *endive, succory, chiccory.*

intimus, see **interior**.

intonō, -āre, -uī, -ātum, [in + tonō], 1, n. and a., *thunder; thunder forth, roar out, resound violently.*

intōnsus, -a, -um, [in + tōnsus, from tondeō], adj., *unshorn, unshaven, with long hair, with beard, bearded;* by metonymy, *leafy, covered with foliage; rude, uncultivated.*

intorqueō, -torquēre, -torsī, intortum, [in + torqueō], 2, a., *twist, wind on, wind about; wrench, distort; cast, hurl, dart, shoot.*

intrā [cf. interior], adv., *within, on the inside.*

intremō, -tremere, -tremuī, ——, [in + tremō, *tremble*], 3, n., *tremble within, tremble, quake, shake, quiver.*

intrō, -āre, -āvī, -ātum, [cf. intrā], 1, a., *enter, go into; penetrate, pierce, force a way into; reach, attain.*

intumēscō, -mēscere, -muī, ——, [in + tumēscō, *swell*], 3, inch., n., *swell up, swell, rise; become angry; be swollen* with pride, *be puffed up.*

intus [in], adv., *on the inside, within, inside; to the inside; from the inside.*

inūtilis, -e, [in + ūtilis], adj., *useless, unprofitable, unserviceable; inexpedient, unavailing, hurtful.*

invādō, -vādere, -vāsī, -vāsum, [in + vādō], 3, a. and n., *go into, enter; enter with violence, assault, attack, invade; fall upon, rush upon; seize, take violent possession of, usurp.*

inveniō, -venīre, -vēnī, -ventum, [in + veniō], 4, a., *come upon, find, meet; discover, invent, contrive, devise.*

invidia, -ae, [invidus], f., *envy, jealousy; dislike, hatred, grudge; odium, unpopularity; Envy.*

invidiōsus, -a, -um, [invidia], adj., *full of envy, invidious; exciting envy, enviable, envied; causing hatred, hateful, hated, odious.*

invidus, -a, -um, [invideō], adj., *envious, jealous; odious, hostile, unfavorable.*

invīsus, -a, -um, [invideō], adj., *hated, detested, odious, hostile.*

invītō, -āre, -āvī, -ātum, 1, a., *invite, entertain, feast; incite, allure, tempt, attract.*

invītus, -a, -um, adj., *unwilling, reluctant, against the will, on compulsion;* especially in the abl. abs., as **invītō patre,** *against his father's will, in spite of his father.*

involvō, -volvere, -volvī, -volūtum, [in + volvō], 3, a., *roll on, roll upon; wrap up, envelop, involve, inwrap, infold; cast upon, cover.*

ipse, -a, -um, gen. **ipsīus,** dem. pron., *self; himself, herself, itself;* often emphatic, *he;* often best rendered freely, as *very, precisely, likewise, in person.*

īra, -ae, f., *anger, wrath, rage, passion, indignation; cause of anger, provocation.*

īrāscor, -āscī, -ātus sum, [īra], 3, dep., n., *be in anger, get angry, get into a rage, fly into a passion, rave, be furious.*

īrātus, -a, -um, [īrāscor], adj., *angered, angry; violent, raging, furious.*

Īris, -idis, voc. **Īri,** [Ἶρις], f., *Iris,* goddess of the rainbow, and messenger of the gods, particularly of Juno.

irrīdeō, -rīdēre, -rīsī, -rīsum, [in + rīdeō], 2, n., *laugh at, jeer at, mock at, mock, ridicule.*

irrītāmentum, -ī, [irrītō, *incite*], n., *incitement, inducement, provocation.*

irritus, -a, -um, [in + ratus, *settled*], adj., *unsettled, invalid; devoid of results, vain, without result, of no effect, useless, ineffectual.*

irrōrō, -āre, -āvī, -ātum, [in + rōrō, *drop dew*], 3, a. and n., *bedew, sprinkle with dew; besprinkle, moisten, wet, sprinkle upon.*

irrumpō, -rumpere, -rūpī, irruptum, [in + rumpō], 3, a. and n., *break in, burst into, burst upon, force a way into; rush at, fall upon; intrude, enter violently, interrupt.*

is, ea, id, gen. **ēius,** dem. pron., *he, she, it, that, this;* before **ut,** *such, of such a kind.*

Ismarius, -a, -um, [Ismarus], adj., *of Ismarus,* a mountain in Thrace; hence, *of Thrace, Thracian.*

Ismēnis, -idis, [Ἰσμηνίς], f., *Theban woman;* pl. **Ismēnides, -um,** *women of Thebes, Theban women.*

Ismēnus, -ī, [Ἰσμηνός], m., *Ismēnus,* one of the sons of Amphīon and Niobe.

iste, ista, istud, gen. **istīus,** dem pron., *that, that of yours; he, she, it; this; such.*

ita, adv., *thus, so, in this wise, in this way; in such a manner, such, of this kind; to such a degree, so much.*

iter, itineris, [cf. eō], n., *a going; way, journey, march; road, path, passage, course.*

iterō, -āre, -āvī, -ātum, [iterum], 1, a., *repeat, renew, do a second time.*

iterum, adv., *a second time, again; once more, in turn.*

Itys, Ityos, m., *Itys*, son of Tereus and Procne. See N. to p. 54, l. 7.

iuba, -ae, f., *mane; crest, plume.*

iubar, -aris, n., *brightness, radiance, splendor;* applied especially to the light of the sun, and occasionally to that of other heavenly bodies.

iubeō, iubēre, iussī, iussum, 2, a., *order, bid, give orders, command, direct; exhort, entreat; decree, ratify, approve.*

iūcundus, -a, -um, adj., *pleasant, agreeable, delightful, pleasing.*

iūdex, -icis, [iūs, cf. dīcō], m. and f., *judge, juror; decider, umpire.*

iūdicium, -ī, [iūdex], n., *judgment, trial, sentence; decision, opinion, conviction.*

iūgerum, -ī, n., Roman *acre, juger*, which contained nearly two-thirds of an English acre.

iugulum, -ī, [iugum], n., *collar-bone;* by metonymy, *throat, neck.*

iugum, -ī, [cf. iungō], n., *yoke, collar;* by metonymy, *pair, span, team;* of elevated ground or of mountains, *height, ridge, summit, mountain-range, chain of mountains.*

Iūlius, -a, -um, adj., *Julian*, name of a celebrated Roman gens, of which the Caesar family formed a part. Hence, **Iūlius**, -ī, m., *Julius*, a name common to the male members of the Julian gens, as *Gaius Iulius Caesar, Gaius Iulius Caesar Augustus.*

Iūlus, -ī, [Ἴουλος], m., *Iūlus*, son of Ascanius, grandson of Aeneas.

iungō, iungere, iūnxī, iūnctum, [cf. iugum], 3, a., *join, unite, connect; yoke, harness, hitch, attach; associate, ally.*

Iūnō, -ōnis, f., *Juno*, daughter of Saturn, sister and consort of Jupiter. See p. 43.

Iūnōnius, -a, -um, [Iūnō], adj., *of Juno, Juno's, Junonian.*

Iuppiter, Iovis, m., *Jupiter*, son of Saturn, chief of the gods; by metonymy, *heaven, sky, air.* Cf. p. 43.

iūrgium, -ī, [iūrgō], n., *quarrel, dispute, strife; chiding, reproach.*

iūrō, -āre, -āvī, -ātum, [iūs], 1, n. and a., *swear, take an oath; swear by, call to witness, attest.*

iūs, iūris, n., *right, law, duty; justice, equity; prerogative, authority, power; court* of justice; abl. iūre often with adverbial force, *by right, rightfully, justly.*

iussum, -ī, [iubeō], n., *order, command, prescription, direction.*

iūstē [iūstus], adv., *rightly, justly; with better cause.*

iūstus, -a, -um, [iūs], adj., *just, upright; fair, lawful, proper, equitable, just; right, suitable, sufficient, complete.*

iuvenālis, -e, [iuvenis], adj., *youthful, juvenile.*

iuvenca, -ae, [iuvencus], f., *young cow, heifer.*

iuvencus, -ī, [iuvenis], m., *young bull, bullock.*

iuvenīlis, -e, [iuvenis], adj., *of youth, youthful, juvenile.*

iuvenis, -is, adj., *young, youthful.* As subst., iuvenis, -is, m. and f., *young person, youth,* applied to persons between the ages of twenty and forty.

iuventa, -ae, [iuvenis], f., *age of youth, youth, time of youth;* by metonymy, *young people, young folk.*

iuventūs, -ūtis, [iuvenis], f., *age of youth, youth;* by metonymy, *young people, young folk, youth.*

iuvō, -āre, iūvī, iūtum, 1, a. and n., *help, aid, assist, support; gratify, please, delight.*

Ixīōn, -onis, [Ἰξίων], m., *Ixion*, a mythical king of the Lapithae, in Thessaly. For his wickedness, in the Underworld he was bound by his hands and feet to a wheel, which was made ever to revolve.

L.

labefaciō, -facere, -fēcī, -factum, [labō, *totter*, + faciō], 3, a., *cause to totter, make to totter, shake; make loose, loosen; weaken, destroy.*

labō, -āre, -āvī, -ātum, 1, n., *totter, begin to sink, give way; waver, hesitate, falter;* of ships, *roll.*

lābor, lābī, lāpsus sum, 3, dep., n., *glide, slide, slip, sink, fall; float, soar; run, flow, move, pass; decline, go to ruin, perish; fall, stumble.*

labor, -ōris, m., *labor, toil, effort, exertion, care; hardship, distress, pain, trouble.*

labōrō, -āre, -āvī, -ātum, [labor], 1, n. and a., *toil, labor, endeavor, exert one's self; work at, prepare; be in distress, be in trouble, suffer; totter, threaten to give way.*

lāc, lactis, n., *milk;* of plants, *milk-like juice, juice.*

lacerō, -āre, -āvī, -ātum, [lacer, *mangled*], 1, a., *tear to pieces, mangle, rend, mutilate, lacerate; torture, afflict, distress, pain; slander, abuse.*

lacertus, -ī, m., *upper arm* from shoulder to elbow, *arm;* by metonymy, *muscle, strength, vigor.*

lacrima, -ae, f., *tear;* of plants, *gum-drop.*

lacrimō, -āre, -āvī, -ātum, [lacrima], 1, n. and a., *shed tears, weep; bewail, lament;* of plants, etc., *drop, sweat, distill, weep.*

lacrimōsus, -a, -um, [lacrima], adj., *full of tears, tearful, weeping; causing tears, lamentable.*

lacteus, -a, -um, [lāc], adj., *of milk, milky, milk-white.*

lacus, -ūs, m., *lake, pool, pond; basin, tub, vat, reservoir.*

laedō, laedere, laesī, laesum, 3, a., *hurt, wound, injure; offend, grieve, pain, vex; betray, violate.*

laetitia, -ae, [laetus], f., *joy, rejoicing, delight, gladness, pleasure.*

laetus, -a, -um, adj., *joyful, glad, gladsome, delighted, happy, rejoiced; delightful, charming, pleasant, agreeable.*

laeva, -ae, [laevus], f., properly an adj., sc. **manus** or **pars**, *left hand, left side.* **dextrā laevāque**, *on the right hand and on the left.*

lambō, -ere, ——, ——, 3, a., *lick, lap, touch; wash, bathe.*

lammina, -ae, f., *layer, plate, plate* of metal; *money, coin.*

lancea, -ae, [cf. λόγχη], f., *lance, spear;* used properly of the light spear hurled with a leather thong, but often applied to the heavier darts.

languor, -ōris, [langueō], m., *faintness, weariness, lassitude; feebleness, languor, indisposition, sluggishness, listlessness.*

laniō, -āre, -āvī, -ātum, [lanius, *butcher*], 1, a., *rend, tear, mangle, lacerate; tear into shreds, cut up, shatter.*

lapidōsus, -a, -um, [lapis], adj., *full of stones, stony, rocky.*

lapillus, -ī, [dim. of lapis], m., *small stone, pebble; voting pebble, ballot*, a white pebble being used to vote for acquittal, a black pebble for condemnation.

lapis, -idis, m., *stone; mile-stone; boundary-stone, land-mark.*

lāpsus, -ūs, [lābor, *glide*], m., *a slipping, gliding motion; gliding, sliding, running, flowing;* of birds, *flight.*

Lār, Laris, m., *household god, domestic deity;* by metonymy, *hearth, house, household, family.*

largus, -a, -um, adj., *copious, plentiful, profuse, bountiful, abundant.*

lascīvus, -a, -um, adj., *sportive, playful, frolicsome, roguish, wanton.*

lassō, -āre, -āvī, -ātum, [lassus, *weary*], 1, a., *make faint, weary, tire, fatigue; exhaust, weaken.*

lātē [lātus], adv., *broadly, widely, extensively, far and wide.*

latebra, -ae, f., *hiding-place, lurking-place, retreat; pretence, excuse.*

latēns, -entis, [lateō], adj., *hidden, concealed, secret.*

lateō, -ēre, -uī, ——, 2, n. and a., *lie hid, be hidden, be concealed, lurk; be sheltered, remain unknown, escape notice.*

latex, -icis, m., *liquid, fluid;* used of *water, wine,* and *oil.*

Latīnus, -a, -um, [Latium], adj., *of Latium, Latin; Roman.*

Lātōna, -ae, [= Λητώ], f., *Latona,* a goddess, mother of Apollo and Diana.

Lātōnigena, -ae, [Lātōna, cf. gignō], m. and f., *child of Latona;* pl. **Lātōnigenae**, -ārum, *Latona's children,* Apollo and Diana.

Lātōus, -a, -um, [Λητώ], adj., *of Latona.*

lātrātus, -ūs, [lātrō, *bark*], m., *barking, howling.*

lātus, -a, -um, adj., *wide, broad, extensive, ample, large.* As subst., **lātum**, -ī, n., *width, breadth.*

latus, -eris, n., *side, flank;* by metonymy, *body, person, life.*

laurus, -ī, abl. laurū and laurō, f., *laurel-tree, laurel, bay-tree.*

laxus, -a, -um, adj., *loose, free, unfastened; wide, open, spacious.*

lea, -ae, [cf. leō], f., *lioness.*

leaena, -ae, [λέαινα], f., *lioness.*

Lebinthus, -ī, [Λέβινθος], f., *Lebinthus,* an island in the Aegean sea, one of the Sporades.

lectus, -ī, m., *couch, bed, lounge.*

lēctus, -a, -um, [legō], adj., *chosen, picked, selected; choice, excellent.*

legō, legere, lēgī, lēctum, 3, a., *bring together, collect, gather; select, choose; pass over, traverse, coast along, sail by; elect, appoint; read, peruse.*

Lelex, -egis, m., *Lelex,* one of the Caledonian hunters.

Lēnaeus, -a, -um, [Ληναῖος, from ληνός, *wine-press*], adj., *of Bacchus* as god of the wine-press; *Bacchic.* As subst., **Lēnaeus**, -ī, m., *Lenaeus, Bacchus.*

lēne [lēnis], adv., *gently, softly, mildly.*

lēniō, -īre, -īvī, -ītum, [lēnis], 4, a., *soften, mollify, calm, soothe; appease, mitigate, pacify.*

lēnis, -e, adj., *gentle, soft, mild, smooth, calm; kind, moderate, favorable.*

lēns, lentis, f., *lentil.*

lentē [lentus], adv., *slowly, leisurely; calmly, indifferently.*

lentus, -a, -um, [cf. lēnis], adj., *pliant, flexible; yielding, tough; slow, delayed, lingering; reluctant, indifferent, unconcerned.*

leō, -ōnis, [λέων], m., *lion;* as a constellation, *Leo,* one of the signs of the Zodiac.

lepus, -oris, m., *hare.*

Lēthē, -ēs, [Λήθη, *forgetfulness*], f., *Lethe,* a river in the Underworld, the drinking of whose waters was said to produce complete forgetfulness of the past.

lētō, -āre, -āvī, -ātum, [lētum], 1, a., *kill, slay.*

lētum, -ī, n., *death, annihilation, destruction.*

levis, -e, adj., *light, not heavy; airy, flitting, fleet, swift, nimble; slight, trifling, inconsiderable, trivial, small, easy; inconstant, fickle.*

levitās, -ātis, [levis], f., *lightness, mobility, power to move; light-mindedness, inconstancy, fickleness.*

leviter, comp. levius, sup. levissimē, [levis], adv., *lightly, softly; slightly, a little; easily, nimbly.*

levō, -āre, -āvī, -ātum, [levis], 1, a., *lift up, raise; lighten, make lighter, relieve; remove; take away, take down; console, refresh; mitigate, alleviate, lessen; release, discharge, free.*

lēx, lēgis, f., *law, enactment; precept, rule, regulation; mode, manner; agreement, covenant; condition, stipulation, terms.*

līber, -era, -erum, [cf. lībet], adj., *free, not subject; unrestrained, unrestricted; unimpeded, loose, unchecked; spontaneous.*

Līber, -erī, m., *Liber,* a primitive Italian deity of planting and fructification, afterwards identified with Bacchus; *Bacchus.*

līberō, -āre, -āvī, -ātum, [līber], 1, a., *set free, make free, free, liberate; release, extricate, deliver; acquit, absolve.*

lībō, -āre, -āvī, -ātum, 1, a., *taste, sip; pour out as a libation, offer, make a drink offering; touch lightly, graze; dedicate, consecrate; violate, desecrate; gather, collect.*

lībrō, -āre, -āvī, -ātum, [lībra], 1, a., *hold in poise, balance, poise; swing, brandish; hurl, cast, fling, throw.*

Libycus, -a, -um, [= Λιβυκός], adj., *of Libya, Libyan, African.*

Libyē, -ēs, poetic for **Libya,** [Λιβύη], f., *Libya,* a name applied to the northern part of Africa west of Egypt; by synecdoche, *Africa.*

Libys, -yos, m., *Libys,* a Tyrrhenian seaman, in the crew with which Acoetes shipped.

licentia, -ae, [licēns, from licet], f., *freedom, liberty, license; unrestrained liberty, lawlessness, wantonness, dissoluteness.*

licet, licēre, licuit and **licitum est, 2,** n., impers., *it is allowed, it is lawful, it is permitted;* used to introduce a concessive subj., passing over into a conjunction, *granted that, even if, conceding that, notwithstanding.*

līgnum, -ī, n., *wood, log of wood, log; piece of wood, firewood.*

ligō, -āre, -āvī, -ātum, 1, a., *bind, tie, fasten; bind fast, tie up, bandage; bind together, unite, connect.*

līlium, -ī, n., *lily.*

līmen, -inis, [ligō], n., *threshold, lintel;* by metonymy, *door, entrance; dwelling, abode, home; apartment.*

līmes, -itis, m., *path,* properly a path that crosses another, a *cross-path;* hence, *road, way, track; boundary, limit, land-mark.*

līmus, -ī, m., *mud, mire, slime.*

lingua, -ae, f., *tongue;* by metonymy, *language, utterance, speech, dialect, voice; garrulity, boastful speech; tongue of land.*

linteum, -ī, [linteus], n., *linen cloth, linen;* by metonymy, *sail.*

līnum, -ī, [λίνον], n., *flax;* by metonymy, *flaxen thread, thread, cord, rope, cable; fishing line; linen cloth, linen; hunting net, fishing net.*

liquefīō, -fierī, -factus sum, [liqueō + fīō], 3, a. and n., *make liquid; become liquid, melt, dissolve.*

liqueō, -ēre, licuī, ——, 2, n., *be fluid, be liquid; be clear, be evident.*

liquēscō, -scere, ——, ——, [liqueō], 3, inch., n., *become fluid, melt, liquefy; grow effeminate; melt away, waste away, dissolve.*

liquidus, -a, -um, [liqueō], adj., *liquid, flowing, fluid; clear-flowing, clear, pure, limpid, transparent, bright.*

līquor, līquī, ——, ——, [liqueō], 3, dep., n., *be liquid, be fluid; flow, melt, melt away, dissolve.*

liquor, -ōris, [liqueō], m., *fluid, liquid,* as wine.

līs, lītis, f., *strife, dispute, quarrel;* in law, *action, process, litigation, suit.*

litō, -āre, -āvī, -ātum, 1, n. and a., *offer acceptable sacrifice, sacrifice auspiciously, obtain favorable omens; make atonement, offer expiation; propitiate, appease.*

littera, -ae, f., *letter, written character; writing, document, record, inscription; letter, epistle.*

lītus, -oris, n., *sea-shore, shore, beach, strand.*

līvēns, -entis, [līveō], adj., *bluish, dark blue, livid, black and blue.*

līveō, -ēre, ——, ——, 2, n., *be bluish, be dark blue, be livid, be black and blue.*

līvor, -ōris, m., *bluish color, black and blue spot, bruise; envy, malice, spite;* personified, *Envy.*

locō, -āre, -āvī, -ātum, [locus], 1, a., *put, place; arrange, dispose; place by contract, let a contract.*

locus, -ī, pl. locī, -ōrum, when referring to single places, loca, -ōrum, when referring to places connected, as a region, m., *place, spot; post, station, position; location, region, country; topic, subject* under discussion, or cited; *opportunity; room.*

lolium, -ī, n., *darnel, tares.* See N. to p. 59, l. 19.

longē, comp. longius, sup. longissimē, [longus], adv., *far, far off, a long way off, at a distance; for a long time, long; greatly, much, by far.*

longus, -a, -um, adj., *long, extended, far-reaching, expanded; of long duration, prolonged, tedious; distant, remote.*

loquāx, -ācis, [loquor], adj., *talkative, prating, chattering, loquacious;* of water, *babbling.*

loquor, loquī, locūtus sum, 3, dep., a. and n., *speak, say, talk; tell, mention, declare; show, indicate, testify.*

lōrīca, -ae, [lōrum], f., *leather corselet, leather cuirass, coat of mail, corselet.*

lōrum, -ī, n., *thong, strap;* pl., *reins, bridle.*

lūceō, -cēre, lūxī, ——, 2, n., *shine, be light, glitter, gleam, be clear; shine forth, be manifest, be evident.*

lūcidus, -a, -um, [lūceō], adj., *clear, bright, shining, brilliant; perspicuous, lucid.*

lūcifer, -fera, -ferum, [lūx, ferō], adj., *light-bearing, light-bringing.* As subst., **Lūcifer,** -ī, m., *Morning-star, Lucifer,* known to us as the planet Venus.

Lucrētius, -ī, m., *Titus Lucretius Carus, Lucretius,* a Roman poet, who lived in the first half of the first century B.C. His poem, *De Rerum Natura,* 'On the Nature of Things,' is in six books, and sets forth the Epicurean philosophy. It is full of power, and ranks among the best works of Roman literature.

lucrum, -ī, n., *gain, profit; wealth, riches.*

lūctor, -ārī, -ātus sum, [lūcta, *wrestling*], I, dep., n., *wrestle; struggle, contend.*

lūctus, -ūs, [lūgeō, *mourn*], m., *mourning, grief, sorrow, lamentation; distress, affliction.*

lūcus, -ī, m., *sacred grove, consecrated grove; grove, wood, forest.*

lūdō, lūdere, lūsī, lūsum, 3, n. and a., *play, sport, frolic; make music; elude, baffle, deceive.*

lūdus, -ī, [lūdō], m., *play, game, sport, pastime; joke, fun;* pl. often *public games, spectacles.*

lūgubris, -e, [lūgeō], adj., *of mourning; grieving, sorrowing; mournful, doleful.*

lūmen, -inis, [lūceō], n., *light;* by metonymy, *source of light,* as *lamp, torch; day, daylight; light of life, life; light of the eye, eyesight, look, glance, eye; brightness, glory.*

lūna, -ae, [cf. lūceō], f., *moon;* by metonymy, *moonlight, night;* personified, *Lūna,* the Moon-goddess, identified with Diana and Artemis.

lūnāris, -e, [lūna], adj., *of the moon, lunar.*

luō, luere, luī, ——, 3, a., *loose, set free, free; suffer, undergo; atone for, expiate.*

lupus, -ī, m., *wolf;* by metonymy, *wolf-bit, bit* with sharp prods or points like a wolf's teeth.

lūridus, -a, -um, adj., *pale yellow, sallow, yellow, pale, ghastly; that makes pale, producing pallor, making ghastly.*

lūstrō, -āre, -āvī, -ātum, [lūstrum], I, a., *make light, make bright, light up, illumine; observe, examine; wander over, traverse, go around;* of religious service, *make pure by expiatory offerings, purify by offerings, purify, lustrate.*

lūstrum, -ī, [luō, *wash*], n., *purification, expiatory offering, lustral sacrifice;* as expiatory sacrifice was offered by the censors for the whole Roman people at the end of every five years, *period of five years, five-year period, lustrum.*

lūsus, -ūs, [lūdō], m., *playing, play, game, sport.*

lūx, lūcis, [cf. lūceō], f., *light, brightness;* by metonymy, *daylight, day;* in pl. often *light of the stars, stars; light of life, life; eye-sight, eye; public view, the public.*

lūxuriō, -āre, -āvī, -ātum, [lūxuria], I, n., *be luxuriant, be rank; be full of, abound in; enlarge, swell; be wanton, run riot.*

lūxuriōsus, -a, -um, [lūxuria], adj., *luxuriant, exuberant; excessive, immoderate; voluptuous, luxurious.*

Lycabās, -ae, [Λυκάβας], m., *Lycabas,* a Tyrrhenian seaman, one of the crew that tried to make a slave of Bacchus and were changed into dolphins.

Lycaeus, -ī, [Λυκαῖος], m., *Lycaeus*, a mountain in the southwestern part of Arcadia, sacred to Zeus and to Pan.

Lycāon, -onis, [Λυκάων], m., *Lycāon*, a king of Arcadia, who on account of his wickedness was transformed into a wolf.

Lȳdus, -a, -um, [Λύδος], adj., *Lydian, of Lydia*, a country in the western part of Asia Minor.

lympha, -ae, f., *clear water, spring water, water.*

lynx, **lyncis**, [λύγξ], m. and f., *lynx.*

lyra, -ae, [λύρα], f., *lyre, lute*, a stringed instrument, said to have been invented by Mercury, and sacred to Apollo; by metonymy, *lyric song;* as a constellation, *Lyra, the lyre.*

lyricus, -a, -um, [lyra], adj., *of the lyre, of the lute, lyric.*

M.

maciēs, -ēī, f., *leanness, thinness, meagreness, emaciation.*

māctō, -āre, -āvī, -ātum, [māctus, *honored*], 1, a., *extol, honor;* of religious service, *offer, sacrifice, devote;* hence, *kill, slay, slaughter, put to death; overthrow, destroy; afflict, trouble.*

madefaciō, -facere, -fēcī, -factum, pass., madefīō, -fierī, -factus sum, [madeō + faciō], 3, a., *soak, steep, drench.*

madēns, -entis, [madeō], adj., *wet, moist, melting.*

madeō, -ēre, -uī, ——, 2, n., *be wet, be moist, drip, flow; be besmeared.*

madēscō, -dēscere, -duī, ——, [madeō], 3, inch., n., *become wet, grow moist.*

madidus, -a, -um, [madeō], adj., *moist, wet, drenched, dripping, soaked.*

Maenalus, -ī, m., and **Maenala**, -ōrum, [Μαίναλον], n., pl., *Maenalus*, a mountain range in the eastern part of Arcadia.

Maeonidēs, -ae, [Μαιονίδης], m., *a native of Maeonia; Homer.*

Maeonius, -a, -um, [Μαιόνιος], adj., *of Maeonia, of Lydia, Lydian; Homeric, epic.*

maereō, -ēre, ——, ——, 2, n. and a., *be sad, mourn, grieve; mourn over, lament, bewail.*

maestus, -a, -um, [maereō], adj., *sad, sorrowful, dejected, melancholy, despondent.*

magis [root MAG in **māgnus**], adv., *more, in a greater measure; in a higher degree, with more reason, rather, in preference.*

magister, -trī, [māgnus], m., *master, leader, chief, director; instructor, teacher; guide, guardian.*

māgnanimus, -a, -um, [māgnus + animus], adj., *great-souled, high-minded, high-spirited.*

māgnus, -a, -um, comp. **māior**, sup. **māximus**, adj., *great, vast, wide, extended, large; abundant, considerable; grand, noble, mighty; stately, lofty; eminent, powerful, venerable; advanced, old, aged; proud, boastful.*

Māia, -ae, f., *Maia*, daughter of Atlas, mother of Mercury; she became one of the Pleiades.

māior, see **māgnus**.

māius, n. comp. of **māgnus**.

male [malus], comp. **pēius**, sup. **pessimē**, adv., *ill, badly, wretchedly; maliciously, evilly, wrongfully, wickedly; unfortunately; unseasonably, unsuccessfully; scarcely, not at all.*

mālō, mālle, māluī, [magis + volō], irr., a., *wish rather, choose rather, prefer.*

malum, -ī, [malus], n., *evil, misfortune, calamity; hurt, punishment, wrong-doing, crime, sin; pest, curse, scourge, mischief.*

mālum, -ī, [μῆλον], n., *apple.*

malus, -a, -um, comp. pēior, sup. pessimus, adj., *bad, wicked, depraved, evil, impious; pernicious, hostile, detrimental, injurious, destructive.*

mandātum, -ī, [mandō], n., *charge, commission, command, order, instruction.*

mandō, -āre, -āvī, -ātum, [manus + dō], 1, a., *put in hand, commit, confide, intrust; enjoin, order, command.*

māne, indecl., n., *morning.*

māne, adv., *in the morning, early in the morning.*

maneō, manēre, mānsī, mānsum, 2, a. and n., *stay, remain, tarry, abide; continue, last, persist, endure; await, wait for, expect; lie in waiting, fall to one's lot, be destined to.*

mānēs, -ium, m., pl., *departed spirit, shade;* especially dī mānēs, *gods of the Underworld, deified souls of the dead;* hence, by metonymy, *Underworld, Lower World, Realm of the Dead.*

manifestus, -a, -um, adj., *clear, plain, evident, manifest; exposed, convicted* from direct evidence, *caught in the act.*

manō, -āre, -āvī, -ātum, 1, a. and n., *drip, trickle, run, flow; shed, pour forth, give out, distil; be spread abroad, get abroad, extend.*

Mantō, -ūs, [Μαντώ], f., *Manto,* a prophetess of Thebes, daughter of the soothsayer Tiresias.

manus, -ūs, f., *hand; hand-writing, style, workmanship; force, band, company, forces, troops.*

marcidus, -a, -um, [marceō], adj., *wilted, withered.*

mare, -is, abl. marī, sometimes mare, n., *sea; water, flood.*

margō, -inis, m., *edge, border, brink; shore, boundary, margin.*

marītus, -ī, [mās], m., *married man, husband; suitor, lover.*

marmor, -oris, [= μάρμαρος], n., *marble, block of marble; marble monument, statue; stone.*

marmoreus, -a, -um, [marmor], adj., *of marble, marble-; like marble, marble-like, white as marble; abounding in marble.*

Mārs, Mārtis, m., *Mars,* the Roman god of war, identified with the Greek Ares; by metonymy, *war, battle; conflict, contest.*

Mārtius, -a, -um, [Mārs], adj., *of Mars, sacred to Mars; warlike, martial.*

mās, maris, adj., *male, masculine; choice, superior.* As subst., mās, maris, m., *male; mate.*

massa, -ae, f., *lump, mass; heavy weight, load, burden.*

māter, -tris, f., *mother; parent, nurse; origin, source.*

māteria, -ae, f., *matter, material, stuff, substance; subject-matter, topic; source, cause, occasion; resource, store; disposition.*

māternus, -a, -um, [māter], adj., *of a mother, a mother's, maternal.*

mātrōna, -ae, [māter], f., *married woman; wife, matron, mistress, lady.*

mātūrus, -a, -um, adj., *ripe, mature; of suitable age; fit, proper; of mature years, advanced in years; advanced, early, speedy.*

mātūtīnus, -a, -um, [Mātūta], adj., *of the morning, morning-, early.*

Māvors, -vortis, m., *Mars.*

māximus, see **māgnus**.

mēcum, = **cum mē**, see **cum**.

medicāmen, -inis, [medicō, *make able to heal*], n., *drug, remedy, medicine, antidote.*

medicīna, -ae, [medicus], f., *art of medicine, medicine; remedy, relief, antidote.*

medium, -ī, [medius], n., *middle, midst, centre, interval.*

medius, -a, -um, adj., *middle, in the middle, in the midst; midway, intervening, between, among; moderate.* **in mediō locō**, *in the midst of the place.*

Medōn, -ontis, [Μέδων], m., *Medon*, a Tyrrhenian sailor, belonging to the crew that tried to make a slave of Bacchus.

Medūsa, -ae, [Μέδουσα], f., *Medusa*, one of the Gorgons. See N. to p. 122, l. 2.

Medūsaeus, -a, -um, [Medūsa], adj., *of Medusa, Medusan.*

mel, mellis, n., *honey.*

Melanthus, -ī, [Μέλανθος], m., *Melanthus*, one of the sailors who were changed by Bacchus into dolphins.

melior, see **bonus**.

membrum, -ī, n., *limb, member; part, branch, portion, division.*

meminī, -isse, ——, def., a. and n., *remember, recollect, be mindful, bear in mind.*

Memnōn, -onis, m., [Μέμνων], *Memnon*, an Aethiopian king, son of Tithonus and Aurora; slain at Troy by Achilles. Cf. N. to p. 51, l. 1.

memor, -oris, [cf. meminī], adj., *mindful, remembering, heedful; recalling to mind, commemorative.*

memorābilis, -e, [memorō], adj., *memorable, remarkable, worthy of remembrance, famous.*

memorō, -āre, -āvī, -ātum, [memor], 1, a., *bring to mind; mention; relate, recount, tell, speak of.*

mendīcō, -āre, ——, -ātum, [mendīcus, *in want*], 1, a., *beg, ask alms, go a-begging.*

mēns, mentis, f., *mind, intellect, soul; feeling, disposition, heart, spirit; plan, purpose, design, intent; boldness, courage, impulse; passion.*

mēnsa, -ae, [mēnsus], f., *table;* by metonymy, *meal, food, viands.*

mēnsis, -is, m., *month.*

mēnsor, -ōris, [mētior], m., *measurer, surveyor.*

mēnsūra, -ae, [mētior], f., *measuring, measurement; measure, extent.*

menta, -ae, f., *mint.*

mentior, -īrī, -ītus sum, 4, dep., a. and n., *lie, deceive, cheat, pretend, feign; lie about, assert falsely.*

meō, -āre, -āvī, ——, 1, n., *go, pass, move.*

Mercurius, -ī, m., *Mercury*, the messenger of the gods, identified with the Greek Hermes. See p. 44.

mereō, -ēre, -uī, -itum, 2, a. and n., *deserve, merit, be entitled to; earn, win, gain, acquire, obtain; purchase; serve.*

mergō, mergere, mersī, mersum, 3, a., *dip, dip in; immerse, plunge in, plunge; engulf, overwhelm, sink; cover, bury; ruin.*

mergus, -ī, [mergō], m., *diver, sea-gull.*

meritum, -ī, [mereō], n., *merit, service, favor; fault, offence, blame; value, importance.*

meritus, -a, -um, [mereō], adj., *deserving; deserved, just, due, proper.*

merum, -ī, [merus], n., *unmixed wine, pure wine,* without water.

merx, mercis, f., *goods, merchandise, commodities, wares.*

messis, -is, [metō], f., *harvest, crop; time of harvest, harvest-time.*

mēta, -ae, f., *cone, pyramid;* especially, the cone-shaped *turning-post, goal,* in the Roman circus; by metonymy, *goal, turning-point, end, limit.*

metamorphōsis, -is, [μεταμόρφωσις], f., *transformation, metamorphosis;* pl. **Metamorphōses**, -eōn, *Transformations, Metamorphoses,* name of Ovid's greatest poem. See p. 7.

mētior, -īrī, **mēnsus sum**, 4, dep., a., *measure; measure out, distribute; pass over, traverse; estimate.*

metō, metere, messuī, messum, 3, a., *reap, mow, cut, harvest; cut off, strike off; mow down, cut down, destroy.*

Mettus, or **Mettius**, -ī, m., *Mettius Fufetius,* a faithless dictator of the Albans, who, as punishment for his treachery toward the Roman king Tullus Hostilius, was drawn apart by horses driven in opposite directions.

metuendus, -a, -um, [metuō], adj., *fear-inspiring, fearful, dreadful.*

metuēns, -entis, [metuō], adj., *fearing, timid, apprehensive, afraid, anxious.*

metuō, -ere, -uī, ——, [metus], 3, a. and n., *fear, be afraid, dread; be apprehensive of, avoid.*

metus, -ūs, m., *fear, dread, apprehension; anxiety, alarm, terror.*

meus, -a, -um, [mē], poss. pron., adj., *of me, mine, my, my own.* As subst., **meī**, -ōrum, m., *my kindred, my friends.*

mīca, -ae, f., *morsel, bit, grain.*

micāns, -antis, [micō], adj., *sparkling, glittering, flashing, gleaming.*

micō, -āre, -uī, ——, 1, n., *vibrate, shake, palpitate; flash, glitter, gleam, sparkle, beam.*

Midās, -ae, m., *Midas,* a wealthy king of Phrygia, son of Gordius and Cybele. He was said to have been a pupil of Orpheus, and also a worshipper of Bacchus, from whom he obtained the boon that whatsoever he touched might turn into gold. See N. to p. 149, l. 1.

migrō, -āre, -āvī, -ātum, 1, n. and a., *move* from one place to another, *migrate, wander; change, turn.*

mīles, mīlitis, m. and f., *soldier, common soldier, private, foot-soldier, infantry.*

mīlitia, -ae, [mīles], f., *military service, warfare; soldiery; service, discipline, war.*

mīlle, pl. mīlia or mīllia, num. adj., *thousand.*

mīluus, -ī, m., *kite,* a bird of prey.

minae, -ārum, f., pl., of a wall, *projecting points; threats, menaces.*

mināx, -ācis, [minor], adj., *projecting, overhanging; threatening, menacing.*

Minerva, -ae, f., *Minerva,* an Italian goddess identified with the Greek Athene. See pp. 43, 30.

minimus, -a, -um, see **parvus**.

minister, -tra, -trum, adj., *attending, ministering.* As subst., **minister**, -trī, m., *attendant, waiter, servant, helper.*

ministerium, -ī, [minister], n., *service, attendance; employment, labor, work.*

ministrō, -āre, -āvī, -ātum, [minister], 1, a., *wait upon, serve, attend; provide, furnish; manage, govern.*

minitor, -ārī, -ātus sum, [freq. of mınor], 1, dep., a., *threaten, menace.*

minor, -ārī, -ātus sum, [minae], 1, dep., n. and a., *jut forth, project; threaten, menace.*

minor, see **parvus.**

Mīnōs, -ōis, [Μίνως], m., *Minos*, a mythical king of Crete, husband of Pasiphaë and father of Ariadne. For him the labyrinth was constructed by Daedalus, to confine the Minotaur, a bull-headed monster, afterwards slain by Theseus. This *Minos* should be kept distinct from his grandfather Minos, also a king of Crete, who after death was made a judge in the Underworld. Cf. p. 36.

minuō, -ere, -uī, -ūtum, 3, a. and n., *divide into small pieces, cut up fine; diminish, lessen, reduce; grow smaller, weaken.*

minus, see **parvus**, and **parum.**

mīrābilis, -e, [mīror], adj., *marvellous, wonderful, admirable; extraordinary, strange, singular.*

mīrāculum, -ī, [mīror], n., *wonder, marvel, strange thing;* pl. sometimes *wonderful forms, wonderful form.*

mīrātor, -ōris, [mīror], m., *admirer, wonderer.*

mīror, -ārī, -ātus sum, [mīrus], 1, dep., a. and n., *wonder at, marvel; be astonished, be amazed; admire, esteem, regard.*

mīrus, -a, -um, adj., *wonderful, wondrous, marvellous; strange, amazing, extraordinary.*

misceō, miscēre, miscuī, mixtum, 2, a., *mix, mingle, blend; prepare* by mixing, *prepare; unite, join, associate, assemble; embroil, disturb, stir up.*

miser, -era, -erum, adj., *wretched, miserable, unhappy, pitiable; sad, afflicting, distressing; poor, worthless, vile.*

miserābilis, -e, [miseror], adj., *pitiable, wretched, lamentable, sad, miserable.*

miserandus, -a, -um, [miseror], adj., *to be pitied, pitiable, deplorable, wretched, touching.*

misereor, -ērī, -itus sum, [miser], 2, dep., n., *have compassion, commiserate, have pity, pity.*

miseria, -ae, [miser], f., *wretchedness, affliction, misery, distress.*

misericors, -cordis, [misereor + cor], adj., *tender-hearted, compassionate, merciful, pitiful.*

miseror, -ārī, -ātus sum, [miser], 1, dep., a., *bewail, deplore, lament; feel pity for, pity.*

mītēscō, -tēscere, ——, ——, [mītis], 3, inch., n., *become ripe, grow mellow; be softened, grow mild, become gentle.*

mītigō, -āre, -āvī, -ātum, [mītis + agō], 1, a., *make mild, ripen, soften; soothe, make calm, calm, appease, assuage, mitigate.*

mītis, -e, adj., *mild, mellow, ripe; soft, gentle, kind.*

mittō, mittere, mīsī, missum, 3, a., *send, despatch; offer, present; announce, report, suggest; furnish, produce; dismiss, let go; forget, cease; loose, release; put forth, send forth; hurl, cast, throw; scatter, sprinkle.*

mōbilis, -e, [mōveō], adj., *easy to be moved, movable, changeable; pliant, flexible; nimble, quick, fleet; inconstant, fickle.*

moderāmen, -inis, [moderor], n., *steering-paddle, helm;* by metonymy, *management, control, government.*

moderor, -ārī, -ātus sum, [modus], 1, dep., a., *set bounds, bound, restrain, moderate, mitigate; regulate, rule, govern, guide, direct.*

modestus, -a, -um, [modus], adj., *keeping within bounds, moderate, well-regulated; temperate, modest; gentle, discreet.*

modicus, -a, -um, [modus], adj., *moderate, temperate, modest; ordinary, mean, scanty, small.*

modo [modus], adv. and conj.:

(1). As adv., *only, merely, simply, but; just now, lately, a little while ago, recently.* modo — modo, *now — now, at one time — at another, sometimes — sometimes.*

(2). As conj., *if only, on condition that, provided that.*

modulor, -ārī, -ātus sum, [modulus, *a small measure*], 1, dep., a., *measure rhythmically, modulate; accompany, play upon* an instrument.

modus, -ī, m., *measure, extent; rhythm, melody, time; proper measure, limit, bound, end; way, manner, mode, fashion, method.*

moenia, -ium, n., pl., *walls* for defence, *city walls, fortifications;* by metonymy, *enclosure* surrounded by walls, *walled town, city.*

molāris, -is, [mola, *mill*], m., *mill-stone;* by metonymy, any *large stone, huge rock.*

mōlēs, -is, f., *mass, bulk, weight; pile, load; massive structure, dam, dyke, foundation; greatness, strength, great quantity; difficulty, labor.*

mōlīmen, -inis, [mōlior], n., *effort, endeavor, undertaking; structure, pile.*

mōlior, -īrī, -ītus sum, [mōlēs], 4, dep., a. and n., *endeavor, strive, toil; set in motion, cause to move, work; direct, contrive; undertake, attempt, set one's self about; build, construct, erect.*

molliō, -īre, -īvī, -ītum, [mollis], 4, a., *soften, soothe, pacify; mitigate, restrain, check; assuage, conciliate; ease, lighten; render effeminate.*

mollis, -e, adj., *supple, pliant, tender, delicate, soft; mild, pleasant, easy, agreeable, effeminate, weak.*

Molossus, -a, um, [Μολοσσός], adj., *of the Molossi,* a people in the central part of Epirus, east of the Adriatic Sea.

moneō, -ēre, -uī, -itum, 2, a., *remind, admonish, warn; instruct, teach; foretell, announce.*

monitum, -ī, [moneō], n., *admonition, instruction, advice, counsel.*

monitus, -ūs, [moneō], m., *warning, admonition, reminder.*

mōns, montis, m., *mountain, mountain-range;* by metonymy, *mass, heap, quantity.*

mōnstrō, -āre, -āvī, -ātum, [mōnstrum], 1, a., *point out, show; make known, indicate, exhibit; teach, tell, inform; institute, appoint.*

mōnstrum, -ī, [moneō], n., *omen, portent, miracle; prodigy, monster, monstrosity, abomination.*

montānus, -a, -um, [mōns], adj., *of mountains, mountainous, mountain-.*

monticola, -ae, [mōns + colō], m. and f., *mountaineer, inhabitant of mountains, mountain-dweller.*

monumentum, -ī, [moneō], n., *that which brings to mind, memorial, monument; tomb, sepulchre; tradition, chronicle, record; remembrancer, memento, token, mark*, by which a thing may be recognized.

mora, -ae, f., *delay, pause; cause of delay, hindrance, obstacle; interval.*

mordeō, mordēre, momordī, morsum, 2, a. and n., *bite, bite into; take hold of, hold fast; nip, sting, pain, hurt.*

moribundus, -a, -um, [morior], adj., *dying, at death's door, in a dying condition.*

moriēns, -entis, [morior], adj., *dying, sinking, failing.*

morior, morī and morīrī, mortuus sum, 3 and 4, n., *die, expire; wither, decay, pass away.*

moror, -ārī, -ātus sum, [mora], 1, dep., n. and a., *delay, tarry, stay, wait, remain, linger; cause delay, detain, impede, retard, hinder.*

mors, mortis, f., *death;* by metonymy, *dead person, dead body, corpse.*

morsus, -ūs, [mordeō], m., *biting, bite; pain, sting.*

mortālis, -e, [mors], adj., *subject to death, mortal, of a mortal, human, transitory.* As subst., mortālēs, -ium, m., pl., *mortals, mortal men, men, mankind.*

mōrum, -ī, [μῶρον], n., *mulberry; blackberry.*

mōrus, -ī, f., *mulberry-tree.*

mōs, mōris, m., *manner, habit, custom, way, humor; usage, practice, fashion;* pl., mōrēs, -um, *manners, morals,* often *character.*

mōtus, -ūs, [moveō], m., *motion, movement, change; emotion, affection, impulse, agitation, inspiration; tumult, commotion.*

moveō, movēre, mōvī, mōtum, 2, a. and n., *move, set in motion, disturb, remove; excite, affect, stir up; produce, promote; change, transform; revolve, ponder.*

mox, adv., *soon, presently; afterwards; thereupon, then, in the next place.*

mūcrō, -ōnis, m., *point, edge,* especially of a sword; *sword's point, sword's edge;* by metonymy, *sword; sharpness, edge.*

mūgītus, -ūs, [mūgiō], m., *lowing* of cattle, *bellowing;* by metonymy, *rumbling noise, rumbling, roaring.*

mulceō, mulcēre, mulsī, mulsum, 2, a., *touch gently, stroke; soothe, caress, comfort; soften, mitigate, calm; relieve, alleviate, allay.*

multifidus, -a, -um, [multus, cf. findō], adj., *many-cleft, divided into many parts.*

multō [abl. n. of multus], adv., *by much, much, far, by far, very, greatly.*

multum [multus], adv., *much, greatly, far; often, frequently.*

multus, -a, -um, comp. plūs, sup. plūrimus, adj., *much,* pl. *many, in large numbers; abundant, considerable;* often used as subst. in m. and n., pos., comp., and sup.

mundus, -ī, m., *ornament, dress;* by metonymy, *world, universe,* as an orderly system; *heavens, earth; people of the earth, mankind, the world.*

mūnus, -eris, n., *service, office, employment, function, duty; help, favor, kindness; present, gift;* of the earth, *fruit, fruits.*

mūrex, -icis, m., *purple-fish*, a shell-fish from which purple dye was obtained; hence, by metonymy, *purple dye, purple color, purple.*

murmur, -uris, n., *murmur, roar; rumbling noise, grumbling, growling.*

mūrus, -ī, m., *wall, city wall; protection, defence, bulwark.*

mūscus, -ī, m., *moss.*

mustum, -ī, n., *new wine, unfermented grape-juice, grape-juice;* pl., *vintages, autumns.*

mūtābilis, -e, [mūtō], adj., *changeable, mutable, capable of change.*

mūtō, -āre, -āvī, -ātum, [freq. of moveō], 1, a., *move, remove; change, alter, transform, vary, shift; interchange, exchange, barter.*

mūtus, -a, -um, adj., *dumb, without speech, speechless; silent, mute, still.*

mūtuus, -a, -um, [mūtō], adj., *borrowed, lent; mutual, reciprocal, in exchange, in answer.*

myrtus, -ī, [μύρτος], f., *myrtle, myrtle-tree.*

N.

Nabataeus, -a, -um, adj., *of Nabathaea*, a district in the northwestern part of Arabia, *Nabathaean;* hence, *Arabian, Oriental.*

Nāis, -adis, f., *water-nymph, Naiad; nymph, Nereid.*

nam, conj., explanatory and causal, *for, namely, for instance; for, seeing that, because, inasmuch as; certainly for.*

namque, conj., [nam + que], *for, and in fact; seeing that, inasmuch as.*

nancīscor, -ī, nactus and nanctus sum, 3, dep., a., *obtain, secure, get, receive; meet with, fall in with, light on, find, reach; incur.*

Narcissus, -ī, m., *Narcissus*, a youth, son of the river-god Cephīsus, it was said, and the nymph Liriope. He was very beautiful, so beautiful that he was loved by many; but he remained himself unaffected. Among others Echo loved him, and pined away till she became only a voice. Finally in response to a prayer for vengeance upon him, he fell in love with his own reflection in the water, and gradually wasted away with longing. After his death the gods caused the flower narcissus to spring up from his form.

narcissus, -ī, [νάρκισσος], m., *narcissus*, a flower.

nāris, -is, f., *nostril;* pl., *nose, nostrils.*

nārrātus, -a, -um, see **nārrō.**

nārrātus, -ūs, [nārrō], m., *narrative, narration.*

nārrō, -āre, -āvī, -ātum, 1, a., *relate, report, recount, describe; speak, tell, recite.*

nāscor, nāscī, nātus sum, 3, dep., n., *be born, be produced; spring up, grow, start; arise, begin.*

nāta, -ae, [nātus], f., *daughter.*

nātālis, -e, [nātus], adj., *of birth, natal.* As subst., **nātālis, -is,** *birth-day;* also, **nātālēs, -ium,** *birth-day, lineage, birth, family.*

natō, -āre, -āvī, -ātum, [freq. of nō], 1, n., *swim, float; spread out, broaden, overflow;* of the eyes, *swim, fail, be feeble; move about* like something floating, *waver, hover, move to and fro, fluctuate.*

nātūra, -ae, [nāscor], f., *birth, innate quality, disposition, nature, inclination, temper, character; law of nature, course of things, nature, world, universe; element, substance.*

nātus, -a, -um, [nāscor], adj., *born, begotten, produced, sprung from.*

nātus, -ī, [nātus, adj.], m., *child, son.*

nātus, -ūs, used only in abl. sing. **nātū**, [nāscor], m., *birth, age, years.* **māior nātū**, *older.* **māximus nātū**, *oldest.*

naufragium, -iī, [nāvis, cf. frangō], n., *shipwreck; ruin, loss, destruction; shattered remains* left after shipwreck, *remnants, wreck.*

nauta, -ae, [for nāvita, from nāvis], m., *sailor, seaman.*

nāvālis, -e, [nāvis], adj., *of ships, naval, ship-.* As subst., **nāvāle**, -is, n., *ship-yard, dock; ship's furniture, tackle, rigging.*

nāvigō, -āre, -āvī, -ātum, [nāvis + agō], I, n. and a., *sail, set sail; sail over, navigate.*

nāvis, -is, f., *ship.*

nāvita, -ae, [nāvis], m., *sailor, seaman.*

Naxos, -ī, [Νάξος], f., *Naxos*, the largest of the group of Islands in the Aegean sea known as the Cyclades; now called Naxia. It lies about half-way between the Peloponnesus and Asia Minor. It was famous for grape culture and the worship of Bacchus.

nē, adverb and conj., *not, lest:*

(1) As adv., *not.* **nē — quidem**, *not — even.*

(2) As conj., *in order that not, that not, lest, for fear that.*

-ne, enclitic adv. and conj.:

(1) As adv., purely interrogative and marking a direct question, untranslatable except in the inflection of the voice.

(2) As conj., introducing an indirect question, *whether.* **-ne — an, -ne — -ne**, *whether — or.*

nebula, -ae, f., *mist, fog, cloud, vapor, exhalation;* of the scum that rises on wine in fermentation, *film.*

nec, neque, [nē + que], adv. and conj., *and not, also not, nor, nor yet, nor however.* **nec — nec**, *neither — nor.* **nec nōn**, *and also, and indeed.* **nec dum**, *nor yet.* **nec iam**, *and not too, therefore not, not even.* **neque tamen**, *nor yet either.*

necō, -āre, -āvī, -ātum, I, a., *kill, slay, destroy.*

necopīnus [nec opīnus], -a, -um, adj., *unexpected; not expecting, unsuspecting.*

nectar, -aris, [νέκταρ], n., *nectar*, the drink of the gods; sometimes applied figuratively to any fluid specially agreeable to the taste, as honey, milk, wine.

nectō, nectere, nexuī, nexum, 3, a., *bind, tie, fasten, attach; clasp, entwine; join, connect, interweave.*

nefandus, -a, -um, [nē + fandus, from for], adj., *not to be mentioned, unmentionable, unutterable; wicked, impious, heinous, abominable.*

nefās [nē + fās], n., indecl., *infringement of divine law; sin* against the gods, *wrong, impiety; guilt, crime.*

negātum, -ī, [negō], n., *forbidden thing.*

negō, -āre, -āvī, -ātum, I, a. and n., *say no, deny, refuse, decline.*

Nēleus, -eī, [Νηλεύς], m., *Neleus*, a king of Pylos, in the Peloponnesus, and father of Nestor, the counsellor of the Greeks in the war about Troy.

nēmō, ——, gen. and abl. sing. and the pl. not in use, being replaced by forms from **nūllus**, [nē + homō], m. and f., *no one, none, nobody.*

nemorālis, -e, [nemus], adj., *of a grove, woody, sylvan.*

nemorōsus, -a, -um, [nemus], adj., *full of woods, woody; full of foliage, shady.*

nempe [nam], conj., *indeed, assuredly, certainly, of course, to be sure, no doubt; forsooth.*

nemus, -oris, n., *wood, grove, forest.*

nepōs, -ōtis, m., *grandson; descendant; spendthrift.*

Neptūnus, -ī, m., *Neptune*, god of the sea and of waters, son of Saturn. See pp. 45, 33.

nequeō, -īre, -īvī, nequitum, [nē + queō], irr., n., *be unable, cannot, be not able.*

nēquīquam [nē + old abl. of quisquam], adv., *in vain, to no purpose, vainly, fruitlessly.*

Nērēis, -idis, f., *Nereid*, one of the sea-nymphs, daughters of Nereus; pl., *the Nereids*, daughters of Nereus. See p. 33.

Nēreus, -eī, m., *Nereus*, a sea-god, son of Oceanus and Tethys, and father of the Nereids (see p. 33); by metonymy, *sea.*

nervōsus, -a, -um, [nervus], adj., *full of sinews, sinewy; vigorous, energetic.*

nervus, -ī, m., *sinew, muscle, tendon;* by metonymy, *string of a bow, bow-string;* of a musical instrument, *string, chord.*

nesciō, -īre, -īvī or -iī, -ītum, [nē + sciō], 4, a., *not know, be ignorant.*

nescius, -a, -um, [nē, cf. sciō], adj., *not knowing, ignorant, in ignorance, unaware; not knowing how, not capable.*

neu, see **nēve.**

nēve, or **neu**, [nē + ve], conj., *and not, nor; and that not, and lest, and in order that not.*

nex, necis, [necō], f., *death* by violence, *murder, slaughter, death.*

nexus, -ūs, found only in abl. sing. and pl. and in nom. pl., [nectō], m., *a binding together, joining; clasping, entwining, embracing.*

nī, conj., [cf. nē], *if not, unless, but that, except.*

nīdus, -ī, m., *nest.*

niger, -gra, -grum, adj., *black, dark, swarthy; dusky, gloomy.*

nigrēscō, -grēscere, -gruī, ——, [niger], 3, inch., n., *become black, become dark, grow dark.*

nihil, nīl, [nē + hilum, *trifle*], n., indecl., *nothing;* acc. often with adverbial force, *not at all, by no means.*

nīl, see **nihil.**

Nīlus, -ī, [Νεῖλος], m., *Nile*, the great river of Egypt.

nimbus, -ī, m., *rain-storm, storm, rain; rain-cloud, storm-cloud, thunder-cloud.*

nimius, -a, -um, [nimis], adj., *excessive, beyond measure, too great, too much.* As subst., **nimium**, -ī, n., *too much, excess.*

Ninus, -ī, [Νῖνος], m., *Ninus*, a mythical king of Assyria, founder of Nineveh.

Niobē, -es, f., *Niobe*, daughter of Tantalus and wife of the Theban king Amphīon; by her presumptuous pride she caused the death of all her family, and was turned to stone. See N. to p. 132, l. 2.

nisi [nĕ + sī], conj., *if not, unless, except, save only.*

nitēns, -entis, [niteō, *shine*], adj., *shining, bright, glittering, handsome, blooming.*

nitidus, -a, -um, [niteō, *shine*], adj., *shining, bright, polished, glittering; sleek, in good condition, trim; abundant, rich, blooming.*

nītor, nītī, nīxus and **nīsus sum,** 3, dep., n., *press upon, lean against, support one's self* on or by, *rest upon; make an effort, struggle, endeavor; advance, ascend, mount.*

niveus, -a, -um, [nix], adj., *of snow, snowy; snow-white, bright.*

nix, nivis, f., *snow.*

nō, nāre, nāvī, ——, 1, n., *swim, float.*

nōbilis, -e, [nōscō], adj., *well-known, famous, renowned, illustrious; high-born, of noble descent; noble, excellent, fine.*

nocēns, -entis, [noceō], adj., *harmful, hurtful, injurious, baneful, noxious; guilty, criminal, wicked.*

noceō, -ēre, -uī, -itum, 2, n., *harm, hurt, injure, inflict injury, do mischief.*

nocturnus, -a, -um, [nox], adj., *of night, by night, nocturnal;* often used where the English prefers an adv.

nōlō, nōlle, nōluī, ——, [nĕ + volō], irr., a., *wish not, will not, not wish, not will, be unwilling.*

nōmen, -inis, [cf. nōscō], n., *name, appellation, designation, fame, renown.*

nōminō, -āre, -āvī, -ātum, [nōmen], 1, a., *call by name, name; nominate, designate; mention, report.*

nōn, adv., *not, not at all, by no means.*

nōndum [nōn + dum], adv., *not yet.*

nōscō, nōscere, nōvī, nōtum, 3, a., *become acquainted with, get knowledge of, learn;* in tenses from pf. stem, *have learned,* hence *know, be familiar with, understand.*

noster, -tra, -trum, [nōs], poss. pron., adj., *our, ours, our own, of us.*

nota, -ae, [cf. nōscō], f., *mark, sign; stamp, spot; letter; nod, token.*

notābilis, -e, [notō], adj., *noteworthy, conspicuous, remarkable, memorable.*

nōtitia, -ae, [nōtus], f., *fame, celebrity; acquaintance, familiarity; knowledge.*

notō, -āre, -āvī, -ātum, [nota], 1, a., *mark, designate, stamp; note, observe; fix, impress upon; censure, reprimand.*

nōtus, -a, -um, [nōscō], adj., *known, well-known, famous, notorious; of ill repute, ill-reputed; common, familiar.*

Notus, -ī, [Νότος], m., *South wind.*

novem, num. adj., *nine.*

noverca, -ae, f., *step-mother.*

nōvī, see **nōscō.**

novitās, -ātis, [novus], f., *newness, novelty; strangeness.*

novō, -āre, -āvī, -ātum, [novus], 1, a., *make new, renew; change, alter.*

novus, -a, -um, adj., *new, recent, fresh, young; unfamiliar, unknown, strange, unusual; unused, inexperienced; last, latest, extreme.*

nox, noctis, f., *night;* by metonomy, *darkness, obscurity; ignorance, blindness, death.*

noxa, -ae, [cf. noceō], f., *harm, hurt, injury; offence, crime, punishment.*

nūbēs, -is, f., *cloud;* of a state of mind, *gloom.*

nūbila, -ōrum, [nūbilus], n., pl., *rain-clouds, clouds.*

nūbilus, -a, -um, [nūbēs], adj., *cloudy, lowering, overcast, cloud-bringing; dark, gloomy, unpropitious.*

nūbō, nūbere, nūpsī, nūptum, [cf. nūbēs], 3, a., *veil one's self;* of a bride, *marry, wed, be married.*

nūdō, -āre, -āvī, -ātum, [nūdus], 1, a., *make naked, strip; lay bare, lay open, make visible, uncover, expose; spoil, plunder.*

nūdus, -a, -um, adj., *naked, bare, uncovered,* often *without an outer garment* or *without a shield, lightly clad, exposed; destitute, without; mere, simple, only.*

nūllus, -a, -um, gen. nūllīus, [nē + ūllus], adj., *not any, none, no.* As subst., nūllus, -ius, m., *nobody, no one, no man.*

nūmen, -inis, [nuō], n., *nod; will, command; divine will, divine power, divinity, deity; divine regard, favor of the gods.*

numerō, -āre, -āvī, -ātum, [numerus], 1, a., *number, count, enumerate, reckon.*

numerus, -ī, m., *number; large number, multitude, quantity, body; rank, position, place; measure* of music or poetry, *rhythm, time, numbers*

numquam [nē + umquam], adv., *never, at no time, by no means.*

nunc [num + ce], adv., *now, at this time, at present, at the present time; under these circumstances, as it is, as matters are.* nunc . . . nunc, *now . . . now, at one time . . . at another.*

nūntia, -ae, [nūntius], f., *she that brings tidings, messenger,* used only of a female.

nūntius, -a, -um, adj., *that brings tidings, announcing, informing.*

nūntius, -ī, m., *messenger, courier.*

nūper [novus + per], adv., *recently, lately, not long since.*

nurus, -ūs, f., *daughter-in-law; young married woman, young woman.*

nūsquam [nē + usquam], adv., *nowhere, in no place.*

nūtō, -āre, -āvī, -ātum, [freq. of nuō], 1, n., *nod, sway to and fro, shake, totter, stagger; waver, hesitate, doubt, falter.*

nūtriō, -īre, -īvī, -ītum, 4, a., *suckle, nourish, foster, rear; feed, cherish, sustain.*

nūtus, -ūs, [nuō], m., *nod; compliance, assent; will, command.*

nux, nucis, f., *nut;* used collectively, *dish of nuts, nuts.*

nympha, -ae, f., *bride, young woman;* especially in pl., *nymphs,* half-divine, beautiful beings inhabiting the sea, rivers, brooks, springs, forests, and mountains.

O.

Ō, interj., *O! oh!*

ob, prep. with acc., *towards, on account of, for, by reason of.*

In composition ob is usually assimilated before c, g, f, p, but remains unchanged before other letters. It adds the meaning *towards, at, before,* or *against.*

obiciō, -icere, -iēcī, -iectum, [ob + iaciō], 3, a., *throw before, offer, present; hold up, expose; throw against, throw up to, cast in one's teeth, upbraid, reproach with, taunt.*

obiectō, -āre, -āvī, -ātum, [freq. of obiciō], 1, a., *throw in the way of, interpose; cast up to, reproach with, accuse of.*

obitus, -ūs, [ob + eō], m., *a going down, setting, downfall, destruction, death.*

oblectō, -āre, -āvī, -ātum, [ob + lactō, *allure*], 1, a., *delight, amuse, entertain;* of time, *pass agreeably, spend pleasantly.*

oblinō, -linere, -lēvī, -litum, [ob + linō], 3, a., *besmear, smear, stain, daub; cover with, defile.*

oblīquus, -a, -um, adj., *sidelong, slanting, oblique, sidewise, crosswise;* of the channel of a stream, *winding, crooked.*

oblīvīscor, -vīscī, oblītus sum, 3, dep, n. and a., *forget, be forgetful; disregard, neglect, omit.*

oborior, -īrī, obortus sum, [ob + orior], 4, dep., n., *arise, spring up, appear.* lacrimīs obortīs, *with rising tears.*

obruō, -ere, -uī, -utum, [ob + ruō], 3, a., *overwhelm, cover, bury; cast down, destroy;* of seeds, *cover with earth, sow, plant.*

obscēnus, -a, -um, [ob, cf. caenum, *filth*], adj., *of ill omen, ill-boding, ill-omened, ominous; repulsive, offensive; immodest, impure.*

obscūrus, -a, -um, adj., *dark, dusky, shady, dim, obscure; unknown, unrecognized; indistinct, unintelligible, hard to understand; ignoble, mean.*

obserō, -serere, -sēvī, -situm, [ob + serō], 3, a., *sow, plant; cover, strew, cover over.*

obses, -idis, [ob, cf. sedeō], m. and f., *hostage; security, pledge, surety, assurance.*

obsistō, -sistere, -stitī, -stitum, [ob + sistō], 3, n., *take one's stand before, stand in the way; withstand, oppose, resist.*

obsitus, see **obserō**.

obstipēscō, -ere, obstipuī, ——, 3, inch., n., *be astounded, be struck with astonishment, stand amazed, be amazed; become senseless, be stupefied.*

obstō, -stāre, -stitī, -stātum, [ob + stō], 1, n., *stand before, stand in the way, be in the way; withstand, oppose, hinder, thwart, restrain.*

obstruō, -struere, -strūxī, -strūctum, [ob + struō], 3, a., *build up, close up, stop, make impassable; put in the way, hinder, obstruct.*

obtemperō, -āre, -āvī, -ātum, [ob + temperō], 1, n., *comply, conform, submit, obey.*

obvertō, -vertere, -vertī, obversum, [ob + vertō], 3, a., *turn towards, turn against, direct towards, direct;* of oars, *ply.*

obvius, -a, -um, [ob + via], adj., *in the way, meeting, so as to meet; in one's face, opposite.* obvius undīs, *up stream.* ut cuique erat obvia, *as she met each one.*

occāsus, -ūs, [occidō, *set*], m., of the heavenly bodies, *going down, setting;* by metonymy, *sunset, west; downfall, destruction, ruin, death.*

occīdō, -cīdere, -cīdī, -cīsum, [ob + caedō], 3, a., *strike down; cut down, kill, slay, murder.*

occidō, -cidere, -cidī, -cāsum, [ob + cadō], 3, n., *fall down, fall; die, perish, be slain;* of heavenly bodies, *go down, set.*

occiduus, -a, um, [cf. occidō], adj., *going down, setting, sinking;* by metonymy, *western.*

occulō, -culere, -culuī, -cultum, 3, a., *cover over, cover up; hide, conceal.*

occultō, -āre, -āvī, -ātum, [freq. of occulō], 1, a., *hide, conceal.*

occupō, -āre, -āvī, -ātum, [ob, cf. capiō], 1, a., *take possession of, lay hands upon, seize, gain, win; fall upon, surprise, attack; anticipate, outstrip; take up, fill.*

occurrō, -currere, -currī, occursum, [ob + currō], 3, n., *run to, run to meet, meet, encounter; rush upon, attack; present* itself or one's self, *occur, be thought of.*

ōcior, ōcius, adj. in comp. degree, sup. ōcissimus, *swifter, more rapid, more fleet, fleeter.*

ōcius, adv. in comp. degree, sup. ōcissimē, [ōcior], *more swiftly, more quickly, more speedily, sooner.*

oculus, -ī, m., *eye.*

ōdī, ōdisse, def., a., *hate; dislike, be displeased with.*

odium, -ī, [cf. ōdī], n., *hatred, grudge, ill-will, enmity; offence, aversion, abomination, nuisance; disgust, dissatisfaction.*

odor, -ōris, m., *smell, scent, odor; agreeable smell, fragrance, perfume; offensive smell, stench, stink.*

odōrātus, -a, -um, [odōrō, *make fragrant*], adj., *scented, odorous, sweet-smelling, fragrant.*

Oebalidēs, -ae, [Οἰβαλίδης], patr., m., *descendant of Oebalus*, king of Sparta; hence, *Spartan.*

Oetaeus, -a, -um, adj., *of Oeta*, a lofty mountain range in Oetaea, a district in Greece northwest of Phocis; *of Oetaea, Oetean.*

officium, -ī, [for opificium, from opus, faciō], n., *service, kindness, favor, courtesy; duty, obligation, office, function.*

olea, -ae, f., *olive, olive-berry; olive-tree; olive branch.*

olēns, -entis, [oleō, *smell*], adj., *odorous, smelling; sweet-smelling, fragrant; ill-smelling, stinking, reeking.*

ōlim [connected with ollus, old form of ille], adv., *at that time, formerly, once, long since; now and then, at times, ever;* of the future, *some time, some day, hereafter.*

olīvum, -ī, [olīva, *olive*], n., *olive-oil, oil.*

olor, -ōris, m., *swan.*

Olympus, -ī, [Ὄλυμπος], m., *Olympus*, a lofty mountain in the northeast part of Thessaly, thought to be the home of the gods; by metonomy, *the abode of the gods* in heaven, *heaven, sky.*

ōmen, -inis, n., *omen, sign, token, harbinger.*

omnipotēns, -entis, [omnis + potēns], adj., *all-powerful, all-mighty.* As subst., **Omnipotēns**, -entis, *the All-mighty*, i. e. Jupiter, Zeus.

omnis, -e, adj., *all, every, entire; all sorts of.* As subst., **omnēs**, -ium, m. and f., pl., *all men, all;* **omnia**, -ium, n., *every thing, all things.*

onerō, -āre, -āvī, -ātum, [onus], 1, a., *load, burden, fill; oppress, overwhelm.*

onerōsus, -a, -um, [onus], adj., *burdensome, heavy, oppressive, wearisome.*

onus, -eris, n., *load, burden; weight, trouble, difficulty.*

opācus, -a, -um, adj., *shaded, in the shade; casting a shade, making shade, shady; darkened, dark, obscure.*

operiō, -īre, -uī, opertum, [ob + periō], 4, a., *cover, cover over; shut, close; hide, conceal.*

operōsē [operōsus], adv., *laboriously, with great labor, with much difficulty.*

operōsus, -a, -um, [opera], adj., *full of labor, industrious, laborious; causing labor* or *trouble, toilsome, troublesome, difficult.*

opertus, -a, -um, see **operiō**.

Opheltēs, -ae, [Ὀφέλτης], m., *Opheltes*, a Tyrrhenian seaman, one of the crew changed to dolphins by Bacchus.

opifex, -icis, [opus, faciō], m. and f., *worker, workman, artisan; maker, contriver.*

oppidum, -ī, n., *walled town, town, city.*

oppōnō, -pōnere, -posuī, -positum, [ob + pōnō], 3, a., *place opposite, put to, set before, oppose; bring forward, put, place.*

opprimō, -primere, -pressī, -pressum, [ob + premō], 3, a., *press against, press upon; oppress, weigh down, overwhelm, cover, close; overthrow, crush, subdue.*

ops, opis, nom. and dat. sing. not in use, f., *aid, assistance, help, support; power, ability; property, riches, means, resources, treasure, wealth.*

optātus, -a, -um, [optō], adj., *desired, longed for, welcome, agreeable.* As subst., optātum, -ī, n., *thing desired, desire, wish.*

optimus, see **bonus**.

optō, -āre, -āvī, -ātum, 1, a., *choose, select; wish, desire, wish for, long for.*

opus, -eris, n., *work, task, labor, toil; structure, building; work of art, book; deed, action, effect;* in phrases with **sum**, *necessity;* as **opus est**, *it is necessary, there is need of*, often followed by the abl.

ōra, -ae, f., *edge, border, rim, margin; boundary, limit, end; coast, sea-coast;* by metonymy, *territory, region, country.*

ōrāculum, often in poetry, **ōrāclum**, -ī, [ōrō], n., *oracle, oracular response, revelation, prophecy.*

orbis, -is, m., *ring, circle; orb, disk;* by metonymy, *wheel;* with or without **terrae** or **terrārum**, *earth, world, universe; region, country, territory; round, circuit.*

orbō, -āre, -āvī, -ātum, [orbus], 1, a., *deprive, strip, rob; make destitute, bereave.*

orbus, -a, -um, adj., *deprived, bereft, destitute, without; bereaved, childless, fatherless.*

ōrdō, -inis, m., *row, line, order, rank, series, array.*

Orestēs, -is or -ae, [Ὀρέστης], m., *Orestes*, son of Agamemnon and friend of Pylades. Orestes slew his mother Clytemnestra, and was tormented by the Furies.

orgia, -ōrum, [ὄργια], n., *orgies*, rites of Bacchus, celebrated by night, *Bacchic orgies; secret revels.*

oriēns, -ientis, [orior], m., *rising sun, morning sun;* by metonymy, *East, Orient; day.*

orīgō, -inis, [orior], f., *source, origin; descent, birth, lineage; race, family, stock; ancestor, founder, creator.*

orior, -īrī, ortus sum, 4, dep., n., *arise, rise, become visible; spring, descend, begin, originate; be born, be descended.*

ōrnātus, -a, -um, [ōrnō], adj., *fitted out, provided, furnished, equipped; adorned, decked, decorated, embellished; eminent, illustrious.*

ōrnō, **-āre**, **-āvī**, **-ātum**, 1, a., *furnish, equip, provide, prepare; adorn, deck out, embellish, set off, ornament.*

ōrō, **-āre**, **-āvī**, **-ātum**, [ōs, *mouth*], 1, n. and a., *speak; argue, plead, entreat, implore, beseech.*

Orpheus, **-eī** or **-eos**, acc. **-eum**, **-ea**, or **-ēa**, ['Ορφεύς], m., *Orpheus*, a mythical singer of Thrace, son of Apollo and Calliope. Cf. N. to p. 144, l. 3.

Orphēus, **-a**, **-um**, ['Ορφεῖος], adj., *of Orpheus, Orpheus's.*

ortus, **-ūs**, [orior], m., *a rising, rise; beginning, origin, source.* **ortus sōlis**, *sunrise;* by metonymy, *east.*

Ortygia, **-ae**, ['Ορτυγία], f., *Ortygia*, an island on which a part of the city of Syracuse stood, and in which was the spring Arethusa. See Plan on p. 259.

ōs, **ōris**, n., *mouth, beak;* by metonymy, *face, look, countenance, features; voice, speech, language; orifice, aperture.*

os, **ossis**, n., *bone;* by metonymy, *inmost part* of the body, *marrow.*

ōsculum, **-ī**, [ōs], n., *little mouth, pretty mouth; kiss.*

Ossa, **-ae**, ['Οσσα], m. or f., *Ossa*, a high mountain in the eastern part of Thessaly, between Olympus and Pelion.

ostendō, **-ere**, **-dī**, **-tum**, [obs, old form of ob, + tendō], 3, a., *stretch out, spread before; expose to view, show, disclose, manifest, point out; make known, tell, declare.*

ōstium, **-ī**, [ōs], n., *door;* by metonymy, *mouth, entrance.*

ostrum, **-ī**, n., *purple dye, purple;* by metonymy, *stuff dyed purple, purple dress, purple covering, purple.*

ōtium, **-ī**, n., *leisure, ease, idleness; repose, rest; quiet.*

ovis, **-is**, f., *sheep.*

ōvum, **-ī**, n., *egg.*

P.

pābulum, **-ī**, [pāscō], n., *food, fodder, pasturage; nourishment, sustenance.*

pacīscor, **pacīscī**, **pactus sum**, 3, dep., n. and a., *agree, bargain, contract, covenant, stipulate.*

pactum, **-ī**, [pactus], n., *agreement, stipulation, contract, compact, covenant.*

pactus, **-a**, **-um**, [pacīscor], adj., *agreed, covenanted, settled, stipulated.*

paene, adv., *almost, nearly.*

paeniteō, **-ēre**, **-uī**, ——, 2, a. and n., *make sorry; be sorry, repent.* Impers., **paenitet**, **-ēre**, **paenituit**, *it makes sorry, it repents, it grieves, it displeases, it offends.* **paenituit eum**, *he was sorry.*

palaestra, **-ae**, [παλαίστρα], f., *wrestling-place, wrestling-school, gymnasium, palaestra;* by metonymy, *wrestling, wrestling-match.*

Palātium, **-ī**, [Palēs, an ancient divinity of shepherds], n., *Palatine*, one of the seven hills of Rome, south of the Forum, on which was built the imperial residence of Augustus; hence, pl., **palātia**, **-ōrum**, *palace.*

palātum, **-ī**, n., *palate.*

Palīcus, **-ī**, m., *Palicus*, one of the twin brothers, sons of Jupiter and Thalia, to whom a sulphurous pool in Sicily was sacred; usually in pl., **fratrēs Palīcī**, or **deī Palīcī**. See N. to p. 127, l. 22.

palla, **-ae**, **f.**, *long robe, mantle, outer garment;* sometimes *undergarment.*

Pallas, **-adis** and **-ados**, f., *Pallas*, a name often given to Athene, who was identified with the Roman *Minerva;* as the olive was sacred to her, by metonymy, *olive-tree, olive-oil, oil.*

palleō, **-ēre**, **-uī**, ——, 2, n., *turn pale, be pale, grow pale; change color, fade, become discolored.*

pallēscō, **-lēscere**, **-luī**, ——, [palleō], 3, inch., n., *grow pale, become sallow, turn yellow;* of foliage, *wither.*

pallidus, **-a**, **-um**, [palleō], adj., *pale, pallid, ghastly, wan, colorless.*

pallor, **-ōris**, [palleō], m., *paleness, pallor, wanness, whiteness; unsightliness;* personified, **Pallor**, *Pallor, god of fear.*

palma, **-ae**, f., *palm* of the hand, *flat hand;* by metonymy, *hand; palm-tree, palm, date; palm-branch, palm-wreath, prize.*

palūs, **-ūdis**, f., *swamp, marsh, fen, bog, pool.*

palūster, **-tris**, **-tre**, [palūs], adj., *swampy, marshy.*

pampineus, **-a**, **-um**, [pampinus, *vine-tendril*], adj., *of vine-tendrils, covered with vine-tendrils, of vine-leaves, vine-clad.*

pandō, **pandere**, **pandī**, **passum** and **pansum**, 3, a., *spread out, unfold, expand, open; reveal, explain, make known.*

pandus, **-a**, **-um**, [pandō], adj., *crooked, curved, bent.*

Panopē, **-ēs**, [Πανόπη], f., *Panope*, or *Panopeus*, a city in Phocis, east of Delphi, near the border of Boeotia.

panthēra, **-ae**, [πάνθηρ], f., *panther.*

Panthoidēs, **-ae**, patr., m., *son of Panthus*, that is, Euphorbus, who was slain in the Trojan War by Menelaus, and whose soul Pythagoras claimed had entered into himself.

papāver, **-eris**, n., *poppy.*

pār, **paris**, adj., *equal, as large as, like; well-matched; suitable.* As subst., **pār**, **paris**, m. and f., *mate, companion, spouse.*

parātus, **-ūs**, [parō], m., *preparation, outfit.*

Parca, **-ae**, [parcō], f., *goddess of Fate*, usually in pl., **Parcae**, **-ārum**, *the Fates*, three in number. See p. 27.

parcō, **parcere**, **pepercī** and **parsī**, **parsum** and **parcitum**, 3, n., *spare, be sparing, use moderately; treat with forbearance, use carefully, be indulgent; abstain, cease, refrain, stop, let alone, omit.*

parcus, **-a**, **-um**, [cf. parcō], adj., *sparing, scanty, frugal, moderate, thrifty.*

parēns, **parentis**, [pariō], m. and f., *parent, father, mother; ancestor, progenitor.*

parentālis, **-e**, [parēns], adj., *of parents, parental; in honor of dead parents and kindred, in honor of the dead.* **diēs parentālis**, *day of the festival for the dead.* As subst., **parentālia**, **-um**, n., pl., *festival in honor of dead kindred, Parentalia.*

parentō, **-āre**, ——, **-ātum**, [parēns], 1, a., *offer solemn sacrifice in honor of dead kindred, offer sacrifice to the dead, bring an offering for a dead parent, avenge the death of a parent.*

pāreō, **-ēre**, **-uī**, ——, 2, n., *appear, be visible; obey, submit, comply;* of promises, *satisfy, fulfil.*

pariēs, -etis, m., *house wall, wall.*

parilis, -e, [pār], adj., *equal, like.*

pariō, parere, peperī, paritum and **partum, 3,** a., *bring forth, give birth to, produce; acquire, obtain, secure, procure, get, gain.*

Paris, -idis, acc. **Paridem** or **Parim,** m., *Paris,* son of Priam and Hecuba; he carried off the Spartan Helen, thus becoming the cause of the Trojan war, but was cared for by Venus, in whose favor he had decided in the contest of beauty between Venus, Juno, and Minerva.

pariter [pār], adv., *equally, alike, in like manner, in the same way; at the same time, at once, together.*

Parnāsius, -a, -um, [Parnāsus], adj., *of Parnassus,* a mountain in Phocis, *Parnassian.*

Parnāsus, -ī, [Παρνασός], m., *Parnassus,* a high mountain in Phocis, sacred to Apollo and the Muses. See N. to p. 90, l. 152.

parō, -āre, -āvī, -ātum, 1, a. and n., *make ready, prepare, provide, furnish, arrange; prepare one's self, get ready; intend, purpose, design; procure, acquire, get.*

Paros, -ī, [Πάρος], f., *Paros,* an island in the Aegean sea, in the group of Cyclades, west of Naxos; famous for the fine marble found there.

Parrhasis, -idis, [Παρρασίς], adj., *of Parrhasia,* a city in Arcadia, in the Peloponnesus; hence, *Arcadian.*

pars, partis, f., *part, portion, share, division; several, some; party, side; rôle, character; region, country; direction.*

partim [pars], adv., *partly, in part.*

partus, -ūs, [pariō], m., *bringing forth, birth.*

parum, comp. **minus,** sup. **minimē,** [cf. parvus], adv., *too little, not enough, insufficiently;* comp., *less, too little;* sup. *least.*

parvus, -a, -um, comp. **minor,** sup. **minimus,** adj., *little, small, inconsiderable, insignificant.*

pāscō, pāscere, pāvī, pāstum, 3, a. and n., *feed, nourish, support, sustain; pasture, attend; feed upon, feast;* pass., **pāscor, -ī, pāstus sum,** often with reflex. sense, *be fed, feed;* of animals, *graze, pasture.*

pascuus, -a, -um, [pāscō], adj., *for pasture, of pasture.* As subst., **pascua, -ōrum,** n., pl., *pastures.*

passim [passus], adv., *far and wide, in all directions, in every direction, in every part; here and there, at random.*

passus, -a, -um, [pandō], adj., *outspread, outstretched, open;* of hair, *dishevelled.*

passus, -a, -um, see **patior.**

passus, -ūs, [pandō], m., *step, pace, footstep, track, trace.*

pāstor, -ōris, [pāscō], m., *shepherd, herdsman*

patefaciō, -facere, -fēcī, -factum, [pateō + faciō], 3, a., *open up, lay open, throw open; make visible; disclose, bring to light.*

pateō, -ēre, -uī, ——, 2, n., *lie open, be open, stand open, stand apart; be accessible, be exposed; extend; be evident, be clear, be plain.*

pater, -tris, m., *father;* pl., *fathers, forefathers, ancestors; elders, senators.*

paternus, -a, -um, [pater], adj., *of a father, father's, paternal; of* one's *native country, of the fatherland.*

patiēns, -entis, [patior], adj., *enduring, bearing, suffering, patient; firm, unyielding, hard.*

patientia, -ae, [patiēns], f., *endurance, patience; forbearance, humility.*

patior, patī, passus sum, 3, dep., a., *suffer, bear, endure, undergo, meet with; allow, permit, let.*

patria, -ae, [patrius], f., *fatherland, native place; dwelling-place, home.*

patrius, -a, -um, [pater], adj., *of a father, a father's, fatherly; ancestral, of a family, family-.*

patruēlis, -e, [patruus], adj., *of a father's brother; of a cousin, of cousins.*

patulus, -a, -um, [pateō], adj., *spread out, wide-spreading; open, wide, broad, extended.*

paucus, -a, -um, adj., *few, small, little.* Pl. as subst., **paucī**, -ōrum, and **paucae**, -ārum, m. and f., *few, a few;* **pauca**, -ōrum, *a few things, little, a few words, few words.*

paulātim [paulum], adv., *little by little, by degrees, gradually.*

paulum [paulus], adv., *a little, somewhat.*

pauper, -eris, adj., *poor, of small means, lowly, humble; scanty, small.* As subst., **pauper**, -eris, m., *poor man.*

paupertās, -ātis, [pauper], f., *poverty, narrow means, small means.*

paveō, -vēre, pāvī, ——, 2, n. and a., *shake with fear, be in terror, be afraid; dread, fear.*

pavidus, -a, -um, [paveō], adj., *trembling with fear, quaking, fearful, timid, shy.*

pāx, pācis, f., *peace, treaty, agreement, reconciliation; concord, harmony, tranquillity, rest, quiet; concession, permission.*

peccō, -āre, -āvī, -ātum, 1, n., *make a mistake, transgress, offend, commit a crime, sin, do wrong.*

pecten, -inis, [pectō], m., *comb;* by metonymy, *rake.*

pectō, pectere, pexī, pexum, 3, a., *comb, comb out.*

pectus, -oris, n., *breast, breast-bone;* by metonymy, *heart, soul, feeling; thought, mind, understanding; character, person.*

pecus, -oris, n., *cattle,* used collectively of all domestic animals kept for food or for service; hence, of sheep, *flock;* of horses, *stud, drove;* of oxen and cows, *herd, drove;* also by synecdoche, indicating one of a collection, *animal,* as *sheep, lamb,* etc.

pecus, -udis, f., *a head of cattle,* meaning one of a number; *brute, animal, beast;* especially, *a sheep.*

pēior, -us, see **malus.**

pelagus, -ī, [πέλαγος], n., *sea.*

Pēlion, -ī, [Πήλιον], n., *Pelion,* a high mountain in the southeastern part of Thessaly.

pellis, -is, f., *skin, hide, pelt;* by metonymy, *tanned hide, leather.*

pellō, pellere, pepulī, pulsum, 3, a., *strike, beat, push; drive away, force back, banish, repel, rout; remove, dismiss, dispel; affect, impress;* of a musical instrument, *strike, touch, play.*

Penātēs, -ium, [penus, *provision*], m., *household gods, guardian deities of the house, Penates;* by metonymy, *hearth, home.*

pendeō, pendēre, pependī, ——, [pendō], 2, n., *hang, hang down, hang upon; be suspended, float, hover, overhang; rest, be dependent; be in suspense, be uncertain, be irresolute, be undecided, hesitate.*

pendō, pendere, pependī, pēnsum, 3, a., *hang, suspend; weigh out, pay, suffer; weigh, ponder, consider, value, esteem.*

penetrālis, -e, [penetrō], adj., *piercing; inner, inmost, interior.* As subst., **penetrāle, -is,** n., *inner room, inner chamber, inner part, inmost part.*

penetrō, -āre, -āvī, -ātum, 1, a. and n., *enter, penetrate, pierce.*

penitus [cf. **penus**], adv., *inwardly, deeply, far within; thoroughly, utterly, through and through.*

penna, -ae, [petō], f., *feather, plume;* pl., *wing.*

Pentheus, -eī and **-eos,** acc. **Penthea,** [Πενθεύς], m., *Pentheus,* grandson of Cadmus and king of Thebes. Cf. N. to p. 112, l. 1.

per, prep. with acc. only, *through;* of space, *through, across, along, over, among;* of time, *through, during, in the course of, at the time of;* of agency, means, and manner, *through, by, by the hands of, by means of, under pretence of, for the sake of;* in oaths, *in the name of, by.* In composition, *through, thoroughly, perfectly, completely, very much, very.*

peragō, -agere, -ēgī, -āctum, [per + agō], 3, a., *drive through, thrust through, transfix, pass through, traverse; disturb, trouble; complete, finish, execute, carry out; go through; relate, describe, set forth.*

percalēscō, -calēscere, -caluī, ——, [per + calēscō, *grow warm*], 3, inch., *become heated through, become thoroughly heated.*

percipiō, -cipere, -cēpī, -ceptum, [per + capiō], 3, a., *take wholly, seize, take possession of, assume, take on; collect, obtain; take in, observe, learn, know; feel, enjoy.*

percutiō, -cutere, -cussī, -cussum, [per + quatiō, *shake*], 3, a., *strike through, thrust through, pierce, transfix; strike hard, smite, kill, slay; hit, beat;* of a musical instrument, *strike, touch.*

perdō, -dere, -didī, -ditum, [per + dō], 3, a., *make way with, waste, destroy, ruin; squander, dissipate, lose utterly.*

peregrīnus, -a, -um, [per + ager], adj., *strange, foreign, alien.* As subst., **peregrīnus, -ī,** m., *foreigner, stranger;* **peregrīna, -ae,** f., *foreign woman, foreigner.*

peremō, -emere, -ēmī, -ēmptum, [per + emō], 3, a., *do away with, cut off, destroy, kill.*

perennis, -e, [per + annus], adj., *through the year; unceasing, never failing, perpetual, perennial, everlasting.*

pereō, -īre, -īvī or **-iī, -itum,** [per + eō], irr., n., *pass away, vanish, disappear; perish, be destroyed; be wasted, fail, be lost.*

pererrō, -āre, -āvī, -ātum, [per + errō], 1, a., *wander through, wander over, roam through.*

perfectus, -a, -um, [perficiō], adj., *finished, complete, perfect, excellent.*

perfectus, -a, -um, see **perficiō.**

perficiō, -ere, -fēcī, -fectum, [per + faciō], 3, a., *bear through; carry, bring; carry through, complete, accomplish; bear, endure, suffer, put up with.*

perfidus, -a, -um, [per + fīdus], adj., *faithless, false, perfidious, treacherous, unreliable.* As subst., **perfidus, -ī,** m., *knave, scoundrel.*

perfringō, -fringere, -frēgī, -frāctum, [per + frangō], 3, a., *break through, break in pieces, shatter, fracture.*

perfundō, -fundere, -fūdī, -fūsum, [per + fundō], 3, a., *pour over, drench, bathe; besprinkle, moisten.*

Pergus, -ī, m., *Pergus,* a lake near Henna in Sicily. See N. to p. 127, l. 1.

perhorrēscō, -horrēscere, -horruī, ——, [per + horrēscō], 3, inch., n., *become rough, roughen, bristle up; quake with terror, tremble greatly;* of water, *run high.*

perīculum, without parasitic vowel, **perīclum, -ī,** n., *trial, attempt; risk, hazard, danger, peril.*

Perillus, -ī, [Πέριλλος], m., *Perillus,* a statuary, who made for the tyrant Phalaris a bronze bull, in which victims could be tortured. See N. to p. 66, l. 7.

periūrus, -a, -um, [per + iūs], adj., *oath-breaking, oath-disregarding, false to vows, perjured.*

permātūrēscō, -rēscere, -ruī, ——, [per + mātūrēscō, *become ripe*], 3, inch., n., *become fully ripe, ripen fully.*

permittō, -mittere, -mīsī, -missum, [per + mittō], 3, a., *let go, cast, hurl; allow, suffer, permit, grant; surrender, entrust.*

perōdī, -ōdisse, -ōsus sum, [per + ōdī], def., a., *hate greatly, detest, be disgusted with.*

perpetior, -petī, -pessus sum, [per + patior], 3, dep., a. and n., *bear with firmness, allow, suffer, endure; be patient, control one's self.*

perpetuus, -a, -um, [per, cf. petō], adj., *continuous, uninterrupted; unbroken, continual, perpetual, constant; entire, whole.*

Persephonē, -ēs, [Περσεφόνη], f., the Greek name for *Proserpina.* Cf. p. 35.

persequor, -sequī, -secūtus sum, [per + sequor], 3, a., *follow persistently, follow after, pursue, chase; prosecute; perform, accomplish; set forth, relate.*

Perseus, -eī and **-eos,** [Περσεύς], m., *Perseus,* son of Jupiter and Danaë, one of the most famous of the Greek heroes. Cf. p. 37.

Persis, -idis, acc. **Persida,** f., *Persia.*

personō, -āre, -uī, ——, [per + sonō], 1, n. and a., *sound through and through, sound loudly, fill with sound; resound.*

perspiciō, -spicere, -spexī, -spectum, [per + speciō], 3, a., *look through, look at, look into; inspect, examine; observe, discern, note.*

perstō, -stāre, -stitī, -stātum, [per + stō], 1, n., *stand firm, remain standing; remain steadfast, continue, persist, persevere.*

perterreō, -terrēre, -terruī, -territum, [per + terreō], 2, a., *frighten greatly, terrify.*

pertināx, -ācis, [per + tenāx], adj., *holding steadfastly, persevering; unyielding, steadfast, obstinate, stubborn.*

perveniō, -venīre, -vēnī, -ventum, [per + veniō], 4, n., *come through to, come up, arrive, reach; attain, come to.*

pervius, -a, -um, [per + via], adj., *affording a passage, affording a way, passable.*

pēs, pedis, m., *foot;* of a table, *foot, leg;* of a ship, *sail-rope, sheet;* in verse, *foot;* as a measure, *foot.*

petō, petere, petīvī and **-iī, petītum,** 3, a., *strive for, aim at, seek; rush at, attack, assail; demand, require; beg, beseech, entreat; woo, court; pursue; wrest, draw from.*

Phaedimus, -ī, [Φαίδιμος], m., *Phaedimus*, one of the sons of Amphīon and Niobe.

Phaëthōn, -ontis, [Φαέθων, *Shining One*], *Phaëthon*, son of Helios and Clymene, who was killed by Jupiter in an unsuccessful attempt to drive his father's chariot. See N. to p. 95, l. 1.

Phalaris, -idis, [Φάλαρις], m., *Phalaris*, a tyrant of Agrigentum in Sicily, who appears to have flourished in the earlier part of the sixth century B. C. He is said to have been exceedingly cruel; but little is positively known about him.

pharetra, -ae, [φαρέτρα], f., *quiver*.

Philēmōn, -ōnis, [Φιλήμων], m., *Philemon*, an aged Phrygian, husband of Baucis. See N. to p. 140, l. 1.

Philomēla, -ae, [Φιλομήλη], f., *Philomela*, daughter of Pandion and sister of Procne, afterwards changed into a swallow, or nightingale. See N. to p. 54, l. 7.

Phlegōn, -ontis, [φλέγων, *burning*], m., *Phlegon*, one of the horses of Helios.

phōca, -ae, acc. -ēn, [φώκη], f., *seal*, *sea-calf*.

Phōcēus, -eos, [Φώκειος], adj., *Phocian*, *of Phocis*.

Phōcis, -idis, [Φωκίς], f., *Phocis*, a country in Greece, west of Boeotia, in which Mt. Parnassus and Delphi were situated.

Phoebē, -ēs, [Φοίβη, fem. of φοῖβος, *beaming*], f., *Phoebe*, sister of Phoebus, goddess of the moon, identified sometimes with Artemis, and usually with the Roman Diana.

Phoebēus, -a, -um, [Phoebus], adj., *of Phoebus*, *of Apollo*, *Phoebean*.

Phoebus, -ī, [φοῖβος, *beaming*], m., *Phoebus*, *Apollo*, as god of light; by metonymy, *sun*.

Phoenīces, -um, [Φοίνικες], m., *Phoenicians*.

Phoenīx, -īcis, [Φοῖνιξ], *Phoenix*, one of the sons of Agenor.

phoenīx, -īcis, acc. -īca, [φοῖνιξ], m., *phoenix*, a fabulous bird, said to live in Egypt and to renew its own life at stated periods. According to one form of the myth, every five hundred years the phoenix commits itself to the flames, and from the ashes forthwith a new bird rises.

Phryges, -um, [Φρύγες], m., *Phrygians*, inhabitants of Phrygia.

Phrygia, -ae, [Φρυγία], f., *Phrygia*, a country in the western part of Asia Minor.

Phrygius, -a, -um, [Φρύγιος], adj., *of Phrygia*, *Phrygian*; *of Troy*, *Trojan*.

Phryx, -ygis, [Φρύξ], adj., *of Phrygia*, *Phrygian*.

Phylacidēs, -ae, [Φυλακίδης], patr., m., *descendant of Phylacus*; applied to Protesilāus, grandson of Phylacus, and ruler of the city Phylace, in Thessaly.

piceus, -a, -um, [pix, *pitch*], adj., *of pitch*, *pitchy*; *pitch-black*, *black as pitch*.

pīctus, -a, -um, [pingō], adj., *colored*, *variegated*, *many-colored*, *gay-colored*, *spotted*; *embroidered*, *decorated*.

pietās, -ātis, [pius], f., *dutiful conduct*, *dutifulness*, *sense of duty*; *religiousness*; *faithfulness* in discharge of duty, particularly toward kindred; *duty*, *loyalty*, *fealty*, *affection*, *gratitude*.

piger, -gra, -grum, [cf. **piget**], adj., *unwilling*, *reluctant*; *slow*, *sluggish*, *inactive*; *lazy*, *indolent*, *dull*.

piget, pigēre, piguit and pigitum est, 2, impers., a., *it annoys, it vexes, it troubles, it disgusts; it causes to repent, it makes sorry.*

pīgnus, -oris and -eris, n., *pledge, pawn, security; wager, stake; token, assurance, troth; pledge of love, child.*

pigrē [piger], adv., *sluggishly, slowly.*

pīnēta, -ōrum, [pīnus], n., *pine forests, pine groves, pine woods.*

pīneus, -a, -um, [pīnus], adj., *of pines, of the pine-tree, of pine, piny.*

pinguis, -e, adj., *fat, rich, fertile; dull, stupid; calm, quiet.*

pinna, -ae, f., *feather, plume;* by metonymy, *wing, arrow, fin, promontory.*

pīnus, -ūs, f., *pine-tree, fir-tree, pine;* by metonymy, *ship* made *of pine, vessel.*

piō, -āre, -āvī, -ātum, [pius], 1, a., *appease, propitiate, atone for.*

Pirēnis, -idis, [Πειρηνίς], adj., *of Pirene,* a famous double spring, or two springs, supposed to be connected by an underground channel, in the city of Corinth. Here Bellerophon is said to have caught the winged horse Pegasus, whence Pirene was considered sacred to the Muses.

Pīsa, -ae, [Πῖσα], f., *Pisa,* a city of Elis, in the northwestern part of the Peleponnesus.

Pīsaeus, -a, -um, adj., *of Pisa, Pisaean; of Elis.*

piscis, -is, m., *fish;* as a constellation, sing. **Piscis** or pl. **Pisces**, *Pisces.*

pius, -a, -um, adj., *dutiful, conscientious, devout, religious; devoted,* especially to kindred; *faithful, loving, filial.*

plācābilis, -e, [plācō], adj., *appeasable, placable, easily pacified.*

plācātiō, -ōnis, [plācō], f., *propitiation, appeasing.*

placeō, -ēre, -uī or -itus sum, 2, n., *please, be pleasing, give pleasure, meet with approval, suit, satisfy;* often impers., placet, -ēre, -itum est, *it pleases, it is agreed, it seems right, it is resolved, it is decided.*

placidus, -a, -um, [placeō], adj., *gentle, quiet, calm, still, serene, placid.*

placitus, -a, -um, [placeō], adj., *pleasing, agreeable, acceptable.*

plācō, -āre, -āvī, -ātum, [cf. placeō], 1, a., *quiet, soothe, calm; appease, conciliate, reconcile.*

plaga, -ae, f., *hunting-net, snare; region, quarter, country.*

plāga, -ae, f., *blow, stroke, thrust.*

plangō, plangere, plānxī, planctum, 3, a., *strike, beat,* especially in grief and lamentation; *wail, lament, bewail.*

plangor, -ōris, [plangō], m., *striking, beating,* especially of the breast in sorrow; hence, *wailing, lamentation, shriek* of grief or pain.

planta, -ae, f., *sprout, sprig, shoot, graft; young plant, slip; sole.*

plānus, -a, -um, adj., *level, flat.*

plaudō, plaudere, plausī, plausum, 3, a. and n., *beat, strike, clap; clap in applause, applaud, give applause;* of a bird, *flutter.*

plaustrum, -ī, n., *wagon, cart;* as a constellation, *Charles's Wain.*

plausus, -ūs, [plaudō], m., *a clapping, striking; clapping of hands, applause.*

plēbs, plēbis, and **plēbēs**, -ēī or -ī, f., *common people, commons, common folk, populace, lower class; mass, throng, multitude.*

plēctrum, -ī, [πλῆκτρον], n., *plectrum, quill*, with which the strings of the lyre were struck; by metonymy, *lyre, lute, strain.*

Plēĭas, -adis, [Πληϊάς], f., *Pleiad*, one of the seven stars forming the constellation Pleiades; pl., **Plēĭades**, -um, *Pleiades*, said to have been daughters of Atlas and Pleione, and to have killed themselves because of grief at the death of their sisters the Hyades; thereupon they were transferred to the heavens.

plēnus, -a, -um, [cf. **pleō**], adj., *full, filled; sated, satisfied, laden; abounding, rich;* of voices, *deep, clear, loud;* of the moon, *full.*

plūma, -ae, f., *feather*, especially *a soft feather, plume;* with collective force, *plumage.*

plumbeus, -a, -um, [**plumbum**], adj., *of lead, leaden; heavy, oppressive; stupid, dull.*

plumbum, -ī, n., *lead;* by metonymy, *ball* of lead, *leaden ball, bullet.*

plūmeus, -a, -um, [**plūma**], adj., *of down, filled with down, downy.*

plūrimus, -a, -um, [**plūs**], see **multus.**

plūs, **plūris**, pl. **plūres**, **plūra**, see **multus.**

pluvius, -a, -um, [**pluō**], adj., *rainy, rain-bringing.* **pluvia aqua**, *rain-water, rain.*

pōculum, -ī, [cf. **pōtō**, *drink*], n., *drinking-cup, bowl, beaker;* by metonymy, *draught, drink.*

poena, -ae, [ποινή], f., *compensation, recompense; penalty, punishment, retribution, vengeance.*

Poenus, -a, -um, adj., *Punic, Carthaginian.*

poēta, -ae, [ποιητής], m., *poet.*

pollēns, -entis, [polleō, *be powerful*], adj., *powerful, strong, mighty.*

pollex, -icis, m., *thumb.*

pollicitum, -ī, [**polliceor**], n., *promise, pledge, assurance.*

polus, -ī, [πόλος], m., *end of an axis, pole* of the heavens; by metonymy, *heavens, sky, vault* of heaven. **polus glaciālis**, *north pole.* **polus austrālis**, *south pole.*

pōmārius, -a, -um, [**pōmum**], adj., *of fruit, of fruit-trees.* As subst., **pōmārium**, -ī, n., *orchard, fruit-garden.*

pōmifer, -fera, -ferum, [**pōmum**, **ferō**], adj., *fruit-bearing, fruit-producing.*

pompa, -ae, [πομπή], f., *solemn procession, public procession, parade; train, retinue.*

pōmum, -i, n., *fruit* of a tree, *tree-fruit*, used of apples, pomegranates, mulberries, etc.

pondus, -eris, [**pendō**], n., *weight; heavy body, burden, load; importance, significance, consideration, influence.*

pōnō, **pōnere**, **posuī**, **positum**, 3, a., *set down, place, set, put, lay down, lay, fix, station; set up, erect, build; set forth, depict; lay aside, take off; lay out* for burial, *bury; allay, quiet; spend, employ; count, reckon, consider; assert, allege, maintain; propose, offer; put away, dismiss.*

pōntifex, -icis, [**pōns**, cf. **faciō**], m., *high-priest, pontiff.*

pontus, -ī, [πόντος], m., *sea.*

poples, -itis, m., *ham, hollow of the knee, hough;* by metonymy, *knee.*

populō, -āre, -āvī, -ātum, 1, a., *lay waste, pillage, plunder, spoil, waste; ruin, destroy.*

populus, -ī, m., *people, nation; multitude; host, throng.*

porcus, -ī, m., *hog, pig.*

porrēctus, -a, -um, [porrigō], adj., *stretched out, extended; wide-spread, wide-spreading.*

porrigō, -rigere, -rēxī, -rēctum, [por-, for prō, + regō], 3, a., *stretch out, reach out, lengthen, put forth; extend, reach; hold forth, offer, present.*

porta, -ae, f., *gate* of a city, *gate, entrance.*

portitor, -ōris, [portō], m., *carrier*, especially *ferry-man, boatman.*

portō, -āre, -āvī, -ātum, 1, a., *carry, convey, bring, take.*

portus, -ūs, [cf. porta], m., *harbor, haven, port; place of refuge, retreat.*

poscō, poscere, poposcī, ——, 3, a., *ask* with urgency, *demand, request, beg.*

possideō, -sidēre, -sēdī, -sessum, [por-, for prō, + sedeō], 2, a., *possess, be master of, own; hold possession of, occupy.*

possum, posse, potuī, [potis + sum], irr., n., *be able, can, have power.*

post, adv., of place and time; of place, *behind, back, backwards, from the rear;* of time, *afterwards, after, later, next.*

post, prep. with acc., *after;* of place, *behind;* of time, *after, since;* of other relations, *after, inferior to, beneath, next to.*

posterus, -a, -um, nom. sing. m. not found, comp. **posterior**, sup. **postrēmus**, [post], adj., *following, coming after, subsequent, future.* As subst., **posterī**, -ōrum, m., pl., *descendants, posterity.* Comp., **posterior**, -us, *later, inferior, less important.* Sup., **postrēmus**, -a, -um, *last, hindmost; lowest, worst.*

postis, -is, m., *door-post;* pl., by metonymy, *door.*

postpōnō, -pōnere, -posuī, -positum, [post + pōnō], 3, a., *put after, consider of less account, esteem less; neglect, disregard.*

postquam [post + quam], conj., *after that, after, as soon as, when; since, inasmuch as.*

potēns, -entis, [possum], adj., *able, strong, powerful, mighty; having power, ruling, having the mastery, controlling; possessed of; capable, influential.*

potentia, -ae, [potēns], f., *power, force, might; authority, influence, rule, sway.*

prae, prep. with abl., *before, in front of; in comparison with, compared with, in view of; by reason of, on account of, because of.* In composition, *before, very.*

praebeō, -ēre, -uī, -itum, [prae + habeō], 2, a., *hold forth, reach forth, offer; give, furnish, supply, grant, present, allow, permit.*

praeceps, -cipitis, [prae + caput], adj., *headlong, head foremost, in haste; steep, precipitous, abrupt, swift, rushing, violent; rash, hasty.*

praeceptum, -ī, [praecipiō, *admonish*], n., *maxim, precept; injunction, direction, order.*

praecipitō, -āre, -āvī, -ātum, [praeceps], 1, a. and n., *cast headlong, hurl down, cast down, throw headlong, throw down, hasten, hurry; rush headlong, rush down, tumble, fall, sink, drop.*

praecipuus, -a, -um, [prae, cf. capiō], adj., *special, particular, peculiar; excellent, distinguished, remarkable, chief, extraordinary.*

praecordia, -ōrum, [prae + cor], n., *diaphragm;* by metonymy, *stomach, breast, heart.*

praecutiō, -ere, ——, ——, [prae + quatiō, *shake*], 3, a., *shake before, brandish before, brandish in front of.*

praeda, -ae, f., *booty, plunder, spoil;* by metonymy, *prey, game, gain, profit.*

praedō, -ōnis, [praeda], m., *plunderer, robber.*

praeferō, -ferre, -tulī, -lātum, [prae + ferō], irr., a., *carry in front of, bear before, bear forward; place before, set before, prefer; manifest, reveal.*

praefīgō, -fīgere, -fīxī, -fīxum, [prae + fīgō], 3, a., *fasten in front of, set up before, set up in front, affix;* of spears and the like, *tip, point.*

praemium, -iī, [prae, cf. emō], n., *reward, recompense; prize, plunder, booty.*

praemoneō, -ēre, -uī, -itum, [prae + moneō], 2, a., *forewarn; foretell, predict.*

praemonitus, -ūs, [praemoneō], m., *forewarning, premonition.*

praenūbilus, -a, -um, [prae + nūbilus], adj., *very cloudy, dusky, gloomy.*

praepes, -petis, [prae, petō], adj., *swift of flight, swift-winged, fleet.* As subst., **praepes**, -petis, m. and f., *bird,* especially *large bird.*

praepōnō, -pōnere, -posuī, -positum, [prae + pōnō], 3, a., *place before, place over, set over, appoint; set before, consider superior to, prefer.*

praeruptus, -a, -um, [praerumpō], adj., *steep, abrupt, rugged.*

praesāgium, -iī, [praesāgiō, *have a presentiment*], n., *foreboding, presentiment.*

praesāgus, -a, -um, [praesāgiō, *have a presentiment*], adj., *divining, presaging, prophetic, foreboding.*

praescius, -a, -um, [prae, cf. sciō], adj., *that knows beforehand, foreknowing, prescient.*

praesēns, -entis, [praesum], adj., *at hand, present; prompt, instant, impending; powerful, influential; favoring, propitious.*

praesēpe, -is, [prae, saepes, *enclosure*], *stable, stall, pen, manger;* by metonymy, *crib, dwelling.*

praeses, -idis, [prae, sedeō], m. and f., *guardian, protector, defender; administrator, director, manager.*

praesīgnis, -e, [prae, sīgnum], adj., *preëminent, distinguished, marked, remarkable.*

praesonō, -āre, -uī, ——, [prae + sonō], 1, n. and a., *sound before,* as a musical instrument at the head of a procession.

praestāns, -antis, [praestō], adj., *that stands preëminent, preëminent, distinguished, superior, excelling, excellent, surpassing.*

praesternō, -ere, ——, ——, [prae + sternō], 3, a., *spread before, strew before.*

praetendō, -tendere, -tendī, praetentum, [prae + tendō], 3, a., *reach out, stretch out, hold before, present; pretend, allege, offer as pretext.*

praeter [prae], prep. with acc., *past, by, in front of, along; contrary to, against; except, besides.* In composition, *past, by, beyond, besides.*

praetereō, -īre, -īvī or -iī, -itum, [praeter + eō], irr., a. and n., *go by, go past, pass by; pass over, omit; leave out, neglect, disregard; go beyond, surpass; transgress.*

praeterquam [praeter + quam], adv., *except, besides, save.*

prātum, -ī, n., *meadow.*

precāns, -antis, [precor], adj., *supplicating, in prayer, praying.*

precor, -ārī, -ātus sum, [cf. **prex**], 1, dep., a. and n., *entreat, pray, supplicate, beg, beseech; call upon, invoke.*

prehendō or **prēndō**, -ere, -dī, -sum, 3, a., *lay hold of, grasp, seize; catch, hold, detain.*

premō, premere, pressī, pressum, 3, a., *press; press upon, lie on, rest on; press out, press hard, pursue closely, crowd; cover, bury, hide; crown, adorn; press down, cause to sink; load, burden; mark, stamp; compress, close, shut; prune, keep down; overwhelm, crush, restrain, check; urge.*

prēndō, see **prehendō**.

prēnsus, -a, -um, see **prehendō**.

pressus, -a, -um, [premō], adj., *closed, shut, tight, close; repressed, restrained, retarded, slow.*

pretiōsus, -a, -um, [pretium], adj., *of much value, valuable, precious, costly.*

pretium, -ī, n., *price, value, worth; reward, recompense, return.* **grande morae pretium**, *well worth the delay.*

prex, precis, nom. and gen. sing. unused, [cf. **precor**], f., *prayer, petition, entreaty; imprecation, curse.*

prīmō [prīmus], adv., *at first, first, in the first place.*

prīmōrdium, -ī, [prīmus, ōrdior], n., *origin, commencement, beginning.*

prīmum [prīmus], adv., *at first, in the first place, first; in the beginning; for the first time.* **ut prīmum**, *as soon as.*

prīmus, see **prior**.

prīnceps, -ipis, [prīmus, cf. capiō], adj., *first, foremost, chief.* As subst., **prīnceps**, -ipis, m., *chief, leader, head; founder, originator, contriver; ruler, prince.*

prīncipium, -ī, [prīnceps], n., *beginning, commencement, origin, principle.* **prīncipiō**, abl., *in the beginning, at first, in the first place.* **ā prīncipiō**, *from the beginning, from the first.*

prior, -us, gen. -ōris, adj. in the comp. degree, sup. **prīmus**, *former, prior, first.* As subst., **priōrēs**, -um, *forefathers, ancestors, men of old.* Sup. **prīmus**, -a, -um, *first, foremost; chief;* first in excellence, *noble, eminent, distinguished.*

prīscus, -a, -um, adj., *of the olden time, old, ancient, primitive, antique; former, previous; old-fashioned, venerable.*

prius [prior], adv. in the comp. degree, *sooner, before; previously.* **prius quam**, *sooner than, earlier than, before, before that.*

prō, prep. with abl., *before, in front of, in the presence of; for, in behalf of; instead of, in place of, in return for, for, equivalent to, just the same as; in comparison with, according to, because of, on account of.* In composition, *before, forwards, for.*

prō, interj., *O! ah! alas!*

probō, -āre, -āvī, -ātum, [probus], 1, a., *approve, commend, esteem, recommend; make credible, show, prove, demonstrate, attest.*

probus, -a, -um, adj., *estimable, good, upright, honorable.*

prōcēdō, -cēdere, -cessī, -cessum, [prō + cēdō], 3, n., *go before, go forward; go forth, proceed, pass on, advance.*

procellōsus, -a, -um, [procella], adj., *stormy, storm-bringing, tempestuous, boisterous.*

procer, -eris, m., usually in pl., *nobleman;* pl., *leading men, chief men, nobles, princes.*

procul, adv , *afar off, at a distance, in the distance, far, far away, remote; from a distance, from afar.*

prōcumbō, -cumbere, -cubuī, -cubitum, 3, n., *fall forward, fall down, sink down, fall, lie prostrate; go to ruin.*

prōdeō, -īre, -iī, -itum, [prōd-, old form of prō, + eō], irr., n., *go forth, come forth, come forward; make one's appearance, appear.*

prōdigium, -iī, n., *omen, sign, portent; prodigy, monster.*

prōdigus, -a, -um, adj., *lavish, wasteful, prodigal;* of the earth, *fertile.*

prōditiō, -ōnis, [prōdō], f., *betrayal, treason, treachery.*

prōdō, -dere, -didī, -ditum, [prō + dō], 3, a., *put forth, bring forth, produce; report, reveal, make known; give up, surrender; betray, abandon.*

prōdūcō, -dūcere, -dūxī, -ductum, [prō + dūcō], 3, a., *lead forth, lead forward, bring out; bring forth, bear, produce; lure forth, bring forward to, raise, advance.*

proelium, -iī, n., *battle, strife, contest.*

prōferō, -ferre, -tulī, -lātum, [prō + ferō], irr., a., *carry out, carry forth, bring out, bring forth, produce; put forth, stretch out, extend; make known, reveal, show.*

prōficiō, -ficere, -fēcī, -fectum, [prō + faciō], 3, a. and n., *make progress, advance, succeed; accomplish, effect; help, avail, be of avail, be serviceable.*

proficīscor, -ficīscī, -fectus sum, [prōficiō], 3, dep., n., *set out, go forward, start, go, depart, proceed; spring from, arise, spring, originate.*

profugus, -a, -um, [profugiō], adj., *fleeing, fugitive, exiled.* As subst., **profugus**, -ī, m., *fugitive, exile.*

profundum, -ī, [profundus], n., *depth; depths of the sea, deep sea, deep.*

profundus, -a, -um, adj., *deep, vast, bottomless, profound.*

prōgeniēs, -ēī, [prō, cf. gignō], f., *descent, lineage, race, stock;* by metonymy, *descendants, offspring, progeny, descendant, child.*

prohibeō, -ēre, -uī, -itum, [prō + habeō], 2, a., *hold before; hold back, hold, restrain, check, repress; hinder, prevent; forbid, prohibit.*

prōlēs, -is, f., *offspring, children, race, posterity, descendants; descendant, child, son.*

Promēthiadēs, or **Promēthīdēs**, -ae, [Προμηθιάδης], patr., m., *son of Prometheus; Deucalion.*

prōmissum, -ī, [prōmittō], n., *thing promised, promise.*

prōmittō, -mittere, -mīsī, prōmissum, [prō + mittō], 3, a., *promise, assure; hold out, cause to expect, lead to expect.*

prōmptus, -a, -um, [prōmō], adj., *ready, at hand, prompt; inclined, disposed; easy.*

prōmptus, -ūs, used only in the abl. **prōmptū**, [prōmō], m., *readiness; ease, facility.* **in prōmptū**, *easy, an easy thing.*

prōnus, -a, -um, adj., *bent forward, leaning forward, inclined, lean-*

ing, sloping; setting, sinking; of time, *hastening, hurrying.*

prŏpāgō, -inis, [prō, cf. pangō], f., *layer, shoot; offspring, progeny, descendant, child.*

prope, comp. **propius**, sup. **proximē**, *near, near by, nearly, almost; nigh;* often having the force of a preposition and followed by the acc., *near, near to, almost to, in the vicinity of.* Comp., **propius**, *nearer.* Sup., **proximē**, *next, most nearly, very near, nearest.*

properō, -āre, -āvī, -ātum, [properus, *quick*], 1, a. and n., *make haste, hasten, hurry; quicken, accelerate, do quickly.*

propior, -us, gen. -ōris, adj. in comp. degree, sup. **proximus**, *nearer, closer, nigher; later, more recent; of more concern, of greater importance.* Sup. **proximus**, -a, -um, *nearest, next, closest; latest, last, most recent; most important.*

propius, see **prope.**

prōpōnō, -pōnere, -posuī, -positum, [prō + pōnō], 3, a., *put forth, set forth, display; propose, lay down, resolve, intend; determine upon, settle upon, settle, determine.*

prōpositum, -ī, [prōpōnō], n., *plan, purpose, design, determination.*

prōra, -ae, [πρώρα], f., *forepart of a ship, bow, prow.*

prōrēta, -ae, [=πρωράτης], m., *lookout* at the prow of a vessel, *underpilot.*

Prōreus, -eī, [Πρωρεύς], m., *Proreus*, a Tyrrhenian sailor, one of the crew with whom Acoetes shipped as helmsman.

Prōserpina, -ae, f., *Proserpina*, the Greek *Persephone*, daughter of Jupiter and Ceres, wife of Pluto and queen of Hades. See p. 35, and notes to p. 127, l. 1, and p. 131, l. 137.

prōspectō, -āre, -āvī, -ātum, [freq. of prōspiciō], 1, n. and a., *look forth, look out upon, look out, look down upon; behold, gaze upon; look out for.*

prōspiciō, -spicere, -spexī, -spectum, [prō + speciō], 3, n. and a., *look forward, look out, see from afar, espy, have a view, behold; look out for, provide.*

prōstō, -stāre, -stitī, -statum, [prō + stō], 1, n. and a., *be on sale, be exposed for sale; sell, sell out, offer for sale.*

prōsum, prōdesse, prōfuī, [prō + sum], irr., n., *be of use, profit, serve, help.*

prōtinus [prō + tenus], adv., *forward, onward; directly, continuously; straightway, immediately, forthwith.*

prōturbō, -āre, -āvī, -ātum, [prō + turbō], 1, a., *drive away, repulse; lay low, prostrate, cast down.*

prōventus, -ūs, [prōveniō], m., *coming forth, growth; yield, issue, result; happy result, success.*

proximus, -a, -um, see **propior.**

pruīna, -ae, f., *hoar-frost, frost, rime.*

pruīnōsus, -a, -um, [pruīna], adj., *full of hoar-frost, frosty.*

prūna, -ae, f., *live coal.*

prūnum, -ī, [προῦμνον], n., *plum.*

psittacus, -ī, [ψίττακος], m., *parrot.*

pūblicus, -a, -um, adj., *of the people, public; common, general; usual, ordinary.* **rēs pūblica**, *the state, public business* or *interest.*

pudeō, -ēre, -uī and puditum est, 2, a. and n., *be ashamed, make ashamed, put to shame.* Commonly impers., **pudet**, -ēre,

puditum est, *it makes ashamed.* mē pudet, *I am ashamed.*

pudor, -ōris, [pudeō], m., *shame, sense of shame; sense of right, conscientiousness; feeling of decency, modesty, virtue, honor; cause for shame, ignominy, disgrace.*

puella, -ae, [dim. of puer], f., *girl, maiden, lass; young woman, young wife.* viduae puellae, *young widows.*

puellāris, -e, [puella], adj., *of a girl, a girl's, girlish, maidenly, youthful.*

puer, -erī, m., *boy, lad, youth,* properly used of boys and young men till they reached the seventeenth year.

puerīlis, -e, [puer], adj., *boyish, childish, youthful; puerile, trivial.*

pūgnāx, -ācis, [pūgnō], adj., *fond of fighting, combative, warlike, at war with; quarrelsome, pugnacious, contentious; obstinate.*

pūgnō, -āre, -āvī, -ātum, [pūgna], I, n. and a., *fight, give battle; contend, quarrel, engage in strife, dispute; struggle, strive, endeavor.*

pūgnus, -ī, m., *fist.*

pulcher, -chra, -chrum, comp. pulchrior, sup. pulcherrimus, adj., *beautiful, handsome, lovely, fair; fine, excellent; noble, honorable; illustrious, glorious.*

pullus, -a, -um, adj., *dark-colored, dusky.*

pūlmō, -ōnis, m., *lung;* usually in pl., *lungs.*

pulsō, -āre, -āvī, -ātum, [freq. of pellō], I, a. and n., *push against, beat, strike, knock against, dash against; drive, urge on, impel, disturb.*

pulverulentus, -a, -um, [pulvis], adj., *covered with dust, dusty; toilsome.*

pulvīnar, -āris, [pulvīnus, *bolster*], n., *couch of the gods,* placed before a statue of a deity at the time of a religious festival; by metonymy, *shrine, temple; easy couch, sofa.*

pulvis, -eris, n., *dust;* by metonymy, *field of action, arena, effort, toil.*

Pūniceus, -a, -um, [Pūnicus], adj., *Punic, Carthaginian;* by metonymy, *of reddish color, reddish, red, purple-colored.*

Pūnicus, -a, -um, [Poenī], adj., *Punic, Carthaginian;* by metonymy, because of the connection of the Carthaginians with the Phoenicians, the makers of purple, *purple-red, purple-colored, purple.*

puppis, -is, f., *stern* of a ship, *poop;* by synecdoche, *ship, vessel.*

purpureus, -a, -um, [cf. purpura, *purple*], adj., *of purple, purple-colored, purple, dark red; clothed in purple, purple-clad; bright, beautiful.*

pūrus, -a, -um, adj., *free from dirt, clean, pure, unstained, undefiled; clear, unmixed; purifying;* of religious matters, *free from religious claims, clear, free.*

putō, -āre, -āvī, -ātum, I, a., *trim, prune; reckon, estimate, esteem, value, deem, regard; think, judge, consider, suspect, believe, suppose.*

Pylius, -a, -um, adj., *of Pylos, Pylian; of Pylos* in Messenia, *Messenian.*

pyra, -ae, [πυρά], f., *funeral pyre, funeral pile,* on which a dead body was burned.

Pȳramus, -ī, [Πύραμος], m., *Pyramus,* a Babylonian youth, lover of Thisbe.

Pyroīs, -entis, [Πυρόεις, *fiery*], m., *Pyrois*, one of the horses of Helios.

pyrōpus, -ī, [πυρωπός, *fire-eyed*], m., *fire-eye, gold-bronze*, an alloy of copper and gold.

Pyrrha, -ae, [Πύρρα], *Pyrrha*, daughter of Epimetheus and wife of Deucalion, with whom she was said to have escaped destruction at the time of the Deluge.

Pȳthagorās, -ae, [Πυθαγόρας], m., *Pythagoras*, a celebrated Greek philosopher, born at Samos in the earlier part of the sixth century B. C.

Q.

quā [abl. fem. of **quī**], adv., *on which side, in what direction, at which place, where; by what way, in what manner, how; to what extent, as far as;* after **nē**, *in any way, to any extent, in any degree.*

quadriiugus, -a, -um, [quattuor + iugum], adj., *of a team of four, of a four in hand.* As subst., **quadriiugī, -ōrum,** m., pl., *four-horse team.*

quadrupēs, -pedis, [quattuor + pēs], adj., *of four feet, having four feet.* As subst., **quadrupēs, -pedis,** pl. **quadrupedēs,** m., *quadruped, four-footed creature.*

quaerō, quaerere, quaesīvī, quaesītum, 3, a., *seek, look for, strive to obtain; earn, acquire, get, gain; miss, lack, need; demand, require; inquire, ask.*

quālis, -e, [cf. **quī**], pron. adj., *of what sort, what kind of, what sort of; of such sort, such.* **tālis — quālis,** *such — as.*

quam [quī], adv., *how much, how, as; just as, even as;* after comparatives, *than.* **quam prīmum,** *as soon as possible.* **quam diū,** *as long as.* **quam māximum,** *as much as possible.* **tam — quam,** *so — as.*

quamquam, conj., *though, although, notwithstanding that; and yet, however.*

quamvīs [quam + vīs from volō], adv. and conj., *as much as you will, however much, how much soever; however, although, albeit.*

quantum [quantus], adv., *so much as, so far as, as far as; how much, to how great an extent.*

quantus, -a, -um, pron. adj., correlative with **tantus,** *how great, of what size, how much, what, as; as much as, as great as.* As subst., **quantum, -ī,** n., *how much, as much as, all that.* **quantō,** *by how much, the more.*

quārtus, -a, -um, [quattuor], num. adj., *fourth.*

quasi [quam + sī], adv., *as if, as though, just as if; just as, like, as.*

quassō, -āre, -āvī, -ātum, [freq. of quatiō], 1, a. and n., *shake violently; brandish, toss, wave; dash to pieces, shatter, shiver.*

quater [cf. quattuor], num. adv., *four times.*

quatiō, quatere, ——, **quassum,** 3, a., *shake, flap; shatter, crush, break.*

quattuor, num. adj., indecl., *four.*

-que, enclitic conj., *and.* **-que — -que, -que — atque, et — -que,** *both — and, as well — as.*

queō, quīre, quīvī or **quiī, quitum,** irr., n., *be able, can.*

quercus, -ūs, f., *oak tree, oak; garland of oak-leaves, garland.*

querella, -ae, [queror], f., *lamentation, lament, complaint.*

quernus, -a, -um, [quercus], adj., *of an oak, of oaks, oaken.* **corōna querna**, *garland of oak-leaves.*

queror, querī, questus sum, 3, dep., a. and n., *complain, lament; bewail, bemoan, make complaint.*

querulus, -a, -um, [cf. queror], adj., *complaining, plaintive, querulous; murmuring.*

quī, quae, quod, gen. cūius, inter. adj. pron., *which? what? what sort of a?*

quī, quae, quod, gen. cūius, rel. pron., *who, which, what, that;* at the beginning of a clause often best rendered by a personal or demonstrative pron., with or without *and*. When the relative introduces a causal clause, a final clause, or a clause of characteristic result, it may be rendered by *since, because he; that, in order that he; as, so that he,* etc.

quī, quae, quod, indef. adj. pron., used after **sī, nisi, nē** and **num**, *any.*

quia, conj., *because, since.*

quīcumque, quaecumque, quodcumque, [quī + cumque], indef. rel. pron., *whoever, whatever, whichever; whosoever, whatsoever; any whatever, every.*

quidem, adv., *indeed, in fact, certainly; at least, yet.* **nē — quidem**, setting off an emphatic word, *not — even.*

quiēs, -ētis, f., *rest, repose, quiet; sleep.*

quiēscō, quiēscere, quiēvī, quiētum, [quiēs], 3, inch., n., *rest, repose, be at rest, keep quiet; sleep, be silent.*

quīlibet, quaelibet, quodlibet, [quī + libet], indef. pron., *any one whom you will, no matter who, no matter what, any that you please, the first that comes.* Neut. **quidlibet**, as subst., *anything you please, what you will, anything.*

quīn [quī + nē], adv. and conj., *why not? wherefore not? but indeed, in fact, nay indeed;* in dependent clauses, *so that not, but that, but, without;* after words of doubting, *that;* after words of hindering translate by *from* with a participle. **quīn etiam**, *moreover.*

quīnque, num. adj., *five.*

quīntus, -a, -um, [quīnque], num. adj., *fifth.*

Quirīnus, -ī, [Quirīs], m., *of the Quirites, Quirinus,* a name applied to the deified Romulus.

Quirīs, -ītis, pl. **Quirītēs**, -ium, [Curēs, an ancient town of the Sabines], m., usually in pl., originally *people of Cures;* after the union of the Sabines with the Romans, used as a designation of *Roman citizens; Quirites;* sometimes in sing., *a Roman citizen, Quirite.*

quis, ——, **quid**, inter. pron., *who? which? what?* acc. n. **quid**, often with an adverbial force, *why?*

quis, qua, quid, indef. pron. used after **sī, nisi, nē**, and **num**, *any one, any, anything.*

quisquam, quaequam, quicquam, indef. pron., *any;* often as subst., *any one, anybody, anything.*

quisque, quaeque, quidque, and, as adj., **quodque**, indef. pron., *each, every, every one, everything.*

quisquis, ——, quidquid, and, as adj., **quodquod,** indef. rel. pron., *whoever, whatever, whatsoever, every one who, everything which.*

quīvīs, quaevīs, quidvīs, and, as adj., **quodvīs,** [quī + vīs, from volō], indef. pron., *whom you please, what you please, any you please, any at all, any one, anything.*

quō [old dat. and abl. of quī], adv. and conj.:

(1) As adv., *whither? to what place? whither, where, at what time, when;* of degree of difference, *by what, by as much as;* of result, *by reason of which, wherefore, whereby, and so.*

(2) As conj., *that, in order that, that thereby.* **quō minus,** *that not,* usually best translated by *from* with a participle.

quōcumque [quō + cumque], adv., *whithersoever, to whatever place.*

quod [acc. neut. of quī], conj., *that, in that, the fact that; because, since, inasmuch as; in view of the fact that, as regards the fact that, wherein; so far as, to the extent that.*

quondam [quom, old form of cum], adv., *once on a time, at one time, once, formerly, at times, sometimes, once in a while.*

quoniam [quom, old form of cum, + iam], conj., *since, seeing that, whereas, because.*

quoque, conj., placed after the emphatic word, *also, too, even.*

quot, indecl. adj., *how many?*

quotannīs or **quot annīs,** adv., *annually, every year, year by year.*

quotiēns or **quotiēs,** [quot], adv., *how often? as often as, as many as, as.*

R.

rabiēs, -ēī, f., *madness, rage, frenzy, fury.*

racēmifer, -fera, -ferum, [racēmus, ferō], adj., *cluster-bearing, filled with clusters, clustering, loaded with clusters.*

racēmus, -ī, m., *cluster, bunch; grape juice.*

radiō, -āre, ——, ——, and dep. **radior, -ārī, -ātus sum,** [radius], 1, n. and a., *send forth rays, flash, beam, gleam, shine.*

radius, -ī, m., *rod;* of a wheel, *spoke;* of light, *ray, beam;* as a weaver's tool, *shuttle.*

rādīx, -īcis, f., *root;* as a garden vegetable, *radish;* by metonymy, *foot, foundation, base.*

rāmālia, -ium, [rāmus], n., *twigs, sticks, brushwood.*

rāmus, -ī, m., *branch, bough, limb,* of a tree.

rapidus, -a, -um, [rapiō], adj., *that tears away, violent, fierce; impetuous, rushing, swift, rapid;* of flame, *devouring.*

rapīna, -ae, [rapiō], f., *robbery, plundering, pillage, carrying off; plunder, prey.*

rapiō, -ere, rapuī, raptum, 3, a., *seize, snatch, tear away, carry off, snatch away, hurry along, impel; rob, ravage, plunder, lay waste; abduct; overwhelm, destroy.*

raptō, -āre, -āvī, -ātum, [freq. of rapiō], 1, a., *seize and carry off, drag away; drag along, hurry along; carry off, bear away.*

raptor, -ōris, [rapiō], m., *robber, plunderer.*

raptum, -ī, [rapiō], n., *plunder, booty.*

rārus, -a, -um, adj., *thin, rare, scanty; far apart, at intervals, scattered, here and there, few;*

uncommon, unusual, extraordinary. rārus pecten, *wide-toothed rake.*

rāstrum, -ī, [rādō], n., pl. often rāstrī, -ōrum, m., *mattock, hoe* with prongs or teeth.

ratis, -is, f., *raft, float; boat, ship.*

ratus, -a, -um, [reor], adj., *thought out, defined, determined; prescribed, settled, sure, certain; valid, reliable, trustworthy, fulfilled.*

re- or **red-**, inseparable particle, adding the meaning of *again, back, anew, against.*

recēdō, -cēdere, -cessī, -cessum, [re-+cēdō], 3, n., *go back, withdraw, retire, give way, recede; depart, leave.*

recēns, -entis, adj., *fresh, young, recent, new; modern; vigorous.*

receptus, -ūs, [recipiō], m., *retreat, withdrawal; place of refuge.*

recessus, -ūs, [recēdō], m., *retreat, withdrawal, departure;* by metonymy, *retired spot, recess, nook, corner, retired place.*

recidō or **reccidō**, -ere, reccidī or recidī, recāsum, [re-+cadō], 3, n., *fall back, return; fall, sink, be reduced; fall to, be handed over.*

recīdō, -ere, recīdī, recīsum, [re- + caedō], 3, a., *cut away, cut off, cut out.*

recingō, -ere, ——, recīnctum, [re- + cingō], *ungird, undo, loosen.*

recipiō, -ere, recēpī, receptum, [re- + capiō], 3, a., *take back, receive back, regain, recover; admit, receive, welcome; acquire, gain.* sē recipere, *to withdraw, to retire.*

recondō, -ere, recondidī, reconditum, [re- + condō], 3, a., *put back; put away, shut up, hide, conceal; shut close, cover, bury.*

recordor, -ārī, -ātus sum, [re-, cor], 1, dep., a., *call to mind, recall, be mindful of.*

rēctē [rēctus], adv., *rightly, correctly, suitably, well; straight ahead.*

rēctor, -ōris, [regō], m., *director, ruler, master, leader;* of a ship, *steersman, helmsman, pilot.*

rēctum, -ī, [regō], n., *uprightness, rectitude, virtue.*

rēctus, -a, -um, [regō], adj., *straight, upright; correct, proper, befitting; just, virtuous, moral.*

recumbō, -ere, recubuī, ——, 3, n., *lie down, recline; sink back, sink down, fall.*

recurvus, -a, -um, [re- + curvus], adj., *bent back, curved, crooked; curved inward, winding.*

recūsō, -āre, -āvī, -ātum, [re-, causa], 1, a., *object, decline, refuse, be reluctant* to do anything.

reddō, -ere, reddidī, redditum, [red-+ dō], 3, a., *give back, return, restore; give up, yield up, deliver; give forth, produce, utter; imitate, represent, express; pay back, requite, punish, revenge; reply, exchange; report, declare; grant, surrender, resign.*

redeō, -īre, -iī, -itum, [red- + eō], irr., n., *go back, return, appear again, come back; be brought back, be restored.*

redigō, -igere, -ēgī, -āctum, [red- + agō], 3, a., *drive back, lead back, force back, bring back; reduce; make, render, cause to be.*

redoleō, -ēre, -uī, ——, [red- + oleō, *smell*], 2, n., *be fragrant, smell of, be redolent of.*

referō, -ferre, rettulī, relātum, [re-+ ferō], irr., a., *bring back, lead back, carry back; give back,*

restore, repay; reply, answer; present again, repeat, reproduce; report, announce, relate; propose. **sē referre,** *to betake one's self back, return.* **pedem referre,** *withdraw, retreat.*

rēfert, rēferre, rētulit, [rē, from rēs, + ferō], impers., *it is of advantage, it profits, it is of importance, it matters.* **nōn rēfert,** *it matters not, it makes no difference.*

refoveō, -vēre, refōvī, refōtum, [re- + foveō], 2, a., *warm again, cherish anew, revive, restore.*

refugus, -a, -um, [refugiō], adj., *fleeing back, receding, disappearing, vanishing.*

rēgālis, -e, [rēx], adj., *of a king, king's, kingly, royal, regal; worthy of a king, kinglike.*

rēgāliter [rēgālis], adv., *in the manner of a king, as a king, despotically.*

rēgia, -ae, [rēgius], f., *royal palace, palace, court; royal family; royal city, capital.*

rēgius, -a, -um, [rēx], adj., *royal.*

rēgīna, -ae, [rēx], f., *queen.*

regiō, -ōnis, [regō], f., *direction, line;* by metonymy, *boundary line, limit; region, territory, country, tract, quarter.*

rēgnō, -āre, -āvī, -ātum, [rēgnum], 1, a. and n., *be king, rule, reign; hold sway, prevail, rage.*

rēgnum, -ī, [regō], n., *dominion, rule, government, power, authority; realm, kingdom.*

regō, regere, rēxī, rēctum, 3, a., *keep straight, lead straight; direct, lead, guide; control, regulate; rule, govern, be master of.*

relābor, relābī, relāpsus sum, [re- + lābor], 3, dep., n., *slide back, glide back, slide down, glide down, sink back.*

relanguēscō, -guēscere, -guī, ——, [re- + languēscō, *become faint*], 3, n., *grow faint, become faint, become languid.*

relaxō, -āre, -āvī, -ātum, [re- + laxō], 1, a., *make wide, loosen, open.*

relevō, -āre, -āvī, -ātum, [re- + levō, *lift up*], 1, a., *lift up, raise up; make light, lighten; soothe, alleviate, mitigate, console.*

religō, -āre, -āvī, -ātum, [re- + ligō], 1, a., *bind back, bind fast.*

relinquō, -ere, relīquī, relīctum, [re- + linquō], 3, a., *leave behind, leave, abandon; forsake, desert; relinquish, dismiss, give up; bequeath, transmit.*

relūctor, -ārī, -ātus sum, [re- + lūctor, *wrestle*], 1, dep., n., *struggle against, oppose.*

rēmex, -igis [rēmus], *rower, oarsman.*

rēmigium, -iī, [rēmex], n., *rowing apparatus, oars.*

reminīscor, reminīscī, ——, [re- + meminī], 3, dep., a. and n., *call to mind, recollect, remember, recall, think of.*

remittō, -ere, remīsī, remissum, [re- + mittō], 3, a., *send back, cause to return; give out, emit, produce; loosen, slacken, relax; let go, let fall, drop; permit, grant.*

remollēscō, -scere, ——, ——, [re- + mollēscō, *grow soft*], 3, inch., n., *become soft; be touched, be influenced.*

remoror, -ārī, -ātus sum, [re- + moror], 1, dep., a. and n., *hold back, delay, detain, hinder.*

remōtus, -a, -um, [removeō], adj., *removed, far away, distant, secluded; apart, separate, free from.*

removeō, -ēre, remōvī, remōtum, [re- + moveō], 2, a., *remove, take away; withdraw, set aside; abolish, deprive of.*

rēmus, -ī, m., *oar.*

renāscor, renāscī, renātus sum, [re- + nāscor], 3, dep., n., *be born again, grow anew; be restored, reappear; be revived, be renewed.*

renīdeō, -ēre, ——, ——, 2, n., *shine, be bright, gleam; beam with joy, smile.*

renovō, -āre, -āvī, -ātum, [re- + novō], 1, a., *renew, restore, revive.*

renūntiō, -āre, -āvī, -ātum, [re- + nūntiō, *announce*], 1, a., *bring back word, report; give notice, proclaim, announce.*

reor, rērī, ratus sum, 2, dep., a., *reckon; think, believe, suppose, imagine, judge.*

repāgula, -ōrum, n., pl., *barrier, bars; limits.*

repandus, -a, -um, [re- + pandus, *bent*], adj., *curved back, turned up, bent.*

reparābilis, -e, [reparō], adj., *that can be restored, retrievable, reparable.*

reparō, -āre, -āvī, -ātum, [re- + parō], 1, a., *restore, renew, repair, make good; refresh, recruit, revive, recover.*

repellō, -ere, reppulī, repulsum, [re- + pellō], 3, a., *drive back, drive away, repel; thrust back, shove back; ward off, repulse, reject.*

rependō, -ere, rependī, repēnsum, [re- + pendō, *weigh*], 3, a., *weigh back, return by weight; pay back, repay, recompense, make compensation for.*

repēns, -entis, adj., *sudden, unexpected, unlooked for.*

repercutiō, -cutere, -cussī, -cussum, [re- + percutiō, *strike through*], 3, a., *throw back, cause to rebound, hurl back;* of light, *reflect.*

reperiō, reperīre, repperī, repertum, 4, a., *find again, find, meet with; find out, discover, learn; invent, devise.*

repetō, -ere, repetīvī, repetītum, [re- + petō], 3, a., *seek again; attack anew, fall upon again; demand anew, demand back; repeat, undertake again, renew; recall, recollect; draw forth, trace.*

repleō, -ēre, -ēvī, -ētum, [re- + pleō], 2, a., *fill again, refill; replace, supply; fill.*

repōnō, -pōnere, -posuī, -positum, [re- + pōnō], 3, a., *put back, lay one side; replace, restore.*

repūgnō, -āre, -āvī, -ātum, [re- + pūgnō], 1, n. and a., *oppose, resist, struggle, contend against.*

repulsa, -ae, [repellō], f., *refusal, denial, rejection.*

requiēs, -ētis, acc. requiētem or requiem, [re- + quiēs], f., *rest, pause; repose, recreation.*

requiēscō, -ere, requiēvī, requiētum, [re- + quiēscō], 3, inch., n., *take rest, rest, repose, sleep; be supported, rest* upon.

requīrō, -ere, requīsīvī, requīsītum, [re- + quaerō], 3, a., *seek again, search for; ask, inquire, demand; miss, lack, feel the want of.*

rēs, reī, f., *thing, object, matter, affair, fact; occurrence, event, case; condition, circumstance; effects, property, possessions, estate; action, battle, campaign; state, government, commonwealth.*

resecō, -cāre, -cuī, -ctum, [re- + secō, *cut*], 1, a., *cut off, cut loose.*

reserō, -āre, -āvī, -ātum, [re-, cf. sera, *bar*], 1, a., *unbar, unlock, open.*

resideō, -ēre, resēdī, ——, [re- + sedeō], 2, n., *remain sitting, remain, stay, reside; remain behind, be left, stay.*

resiliō, resilīre, resiluī, ——, [re- + saliō], 4, n., *leap back, spring back; recoil, contract.*

resistō, resistere, restitī, ——, [re- + sistō], 3, n., *stand back; remain standing, stand still, stop; withstand, oppose, resist.*

resolvō, -ere, resolvī, resolūtum, [re- + solvō], 3, a., *unbind, unfasten, loosen, release; open, separate; melt; relax, enfeeble.*

resonō, -āre, -āvī, ——, [re- + sonō], 1, n., *resound, re-echo, ring.*

respectus, -ūs, [respiciō], m., *looking back, looking about; refuge, retreat; respect, regard.* respectū meī, *out of regard for me, for my sake.*

respiciō, -ere, respexī, respectum, 3, n. and a., *look back, look behind; look back upon, see behind, gaze upon; look about for, have a care for, be mindful of, regard, consider.*

respondeō, -ēre, respondī, respōnsum, [re- + spondeō], 2, a. and n., *answer, reply, respond; answer to, agree.*

respōnsum, -ī, [respondeō], n., *answer, reply, response.*

restituō, -tuere, -tuī, -tūtum, [re- + statuō], 3, a., *replace, restore, revive, renew.*

restō, restāre, restitī, ——, [re- + stō], 1, n., *withstand, resist, oppose; be left, remain.*

resūmō, -ere, resūmpsī, resūmptum, [re- + sūmō], 3, a., *take up again, take back, recover.*

resupīnus, -a, -um, [re- + supīnus], adj., *bent back, lying on the back; leaning back, throwing the head back.*

resurgō, -ere, resurrēxī, resurrēctum, [re- + surgō], 3, n., *rise again, appear again; be restored, revive.*

retardō, -āre, -āvī, -ātum, [re- + tardō, *impede*], 1, a., *keep back, hinder, delay, impede.*

rēte, -is, n., *net.*

retegō, -ere, retēxī, retēctum, [re- + tegō], 3, a., *uncover, lay bare, open; reveal, disclose, discover.*

retineō, -ēre, retinuī, retentum, [re- + teneō], 2, a., *hold back, hold fast; detain, restrain, check, repress; keep, preserve, maintain.*

retorqueō, -ēre, retorsī, retortum, [re- + torqueō], 2, a., *turn back, throw back.*

retrahō, -ere, retrāxī, retrāctum, [re- + trahō], 3, a., *draw back, call back, withdraw.*

retrō, adv., *backwards, back, to the rear; behind, in the rear.*

revellō, -ere, revellī, revolsum and revulsum, [re- + vellō, *pluck*], 3, a., *pluck away, pluck out, tear off, tear away, snatch from.* revellere humum, *to tear up the earth.*

revocābilis, -e, [revocō], adj., *that can be recalled, revocable.*

revocō, -āre, -āvī, -ātum, [re- + vocō], 1, a., *call back, call again, recall, bring back; withdraw, turn aside, renew, revoke, retract, undo.*

revolvō, -ere, revolvī, revolūtum, [re- + volvō], 3, a., *roll back, return;* especially pass., *be brought back, fall back, come again.*

rēx, rēgis, [cf. **regō**], m., *king, chief, ruler, monarch, despot.*

Rhodopē, -ēs, [Ῥοδόπη], f., *Rhodope,* a mountain-range in the southwestern part of Thrace.

Rhodopēius, -a, -um, [**Rhodopē**], adj., *of Rhodope, Thracian.*

rictus, -ūs, m., *open mouth;* especially in pl., *wide open jaws, gaping jaws.*

rīdeō, rīdēre, rīsī, rīsum, 2, n. and a., *laugh, smile; ridicule, deride.*

rigeō, -ēre, ——, ——, 2, n., *be stiff, be numb, be hardened; stand stiff, stand forth.*

rigidus, -a, -um, [**rigeō**], adj., *stiff, hard, rigid; unbending, inflexible; rough, obdurate, inexorable.*

rigō, -āre, -āvī, -ātum, 1, a., *moisten, wet, water.*

riguus, -a, -um, [**rigō**], adj., *abounding in water, well-watered.*

rīma, -ae, f., *cleft, crack, fissure.*

rīpa, -ae, f., *bank, edge;* used of a river, while **lītus** refers to the shore of a sea.

rīsus, -ūs, [**rīdeō**], m., *laughing, laugh, laughter; object of laughter.*

rītus, -ūs, m., *religious usage, religious observance, ceremony, rite; custom, mode, manner, way.*

rīvus, -ī, m., *small stream, stream, brook; canal, conduit, ditch.*

rōbīgō, -inis, f., *rust, mould, mildew, blight;* of teeth, *tartar.*

rōbur, -oris, n., *hard wood; tree-trunk, oak-tree, oak; strength, power, vigor, force.*

rogō, -āre, -āvī, -ātum, 1, a., *ask, question, inquire; request, implore, beg for.*

rogus, -ī, m., *funeral pyre, funeral pile,* on which the bodies of the dead were burned.

Rōma, -ae, f., *Rome.*

Rōmānus, -a, -um, [**Rōma**], adj., *of Rome, Roman, Latin.* As subst., **Rōmānus,** -ī, m., *Roman.*

Rōmulus, -ī, m., *Romulus,* mythical founder and first king of Rome; said to have been the son of Mars and Rhea Silvia.

rōrō, -āre, -āvī, -ātum, [**rōs**, *dew*], 1, n., *drop dew, moisten with dew; trickle, drop; shed moisture, drip.*

rosa, -ae, f., *rose, wreath of roses.*

rōscidus, -a, -um, [**rōs**, *dew*], adj., *full of dew, wet with dew, dewy.*

rōstrum, -ī, [**rōdō**, *gnaw*], n., *beak, bill, mouth; ship's beak, prow.*

rota, -ae, f., *wheel;* by metonymy, *car, chariot.*

rotō, -āre, -āvī, -ātum, [**rota**], 1, a. and n., *turn around, whirl about.* **rotātī polī,** *the revolving heavens.*

rubeō, -ēre, ——, ——, [cf. **ruber**], 2, n., *be red; grow red, turn red, blush.*

ruber, rubra, rubrum, adj., *red, ruddy.*

rubēscō, rubēscere, rubuī, ——, [**rubeō**], 3, inch., n., *grow red, turn red, redden.*

rubēta, -ōrum, [**rubus**], n., pl., *bramble-bushes, bramble-thickets, brambles.*

rubus, -ī, m., *bramble-bush, blackberry-bush.*

rudēns, -entis, m., *rope, line, cord, sheet;* pl., *ship's tackle, rigging.*

rudis, -e, adj., *unwrought, unformed; raw, wild; rude, uncultivated, rough, unpolished; unskilled, ignorant.*

rūgōsus, -a, -um, [**rūga**, *wrinkle*], adj., *full of wrinkles, wrinkled, shrivelled.*

ruīna, -ae, [**ruō**], f., *a tumbling down, falling down; downfall, fall, ruin; destruction, overthrow, calamity;* pl., *ruins.*

rumpō, rumpere, rūpī, ruptum, 3, a., *break, tear, rupture, sever, split; break open, burst, break through, force through, cause to break forth; interrupt, cut short, terminate; destroy; violate, annul.*

ruō, ruere, ruī, rutum, 3, n. and a., *fall with violence, rush down, rush along; tumble down, fall in ruins, go to ruin; hasten, hurry, dash along, run.*

rūpēs, -is, f., *rock, cliff.*

rūricola, -ae, [rūs + colō], adj., *rustic, of a husbandman.* As subst., m. and f., *tiller of the soil, farmer, countryman, country woman, peasant.*

rūrsus or **rūrsum,** [for reversum, from revertō], adv., *again, anew, once more, again and again.*

rūs, rūris, n., *country, lands, fields; farm, estate.*

rūsticitās, -ātis, [rūsticus], f., *rudeness, boorishness, rusticity.*

rūsticus, -a, -um, [rūs], adj., *of the country, rural, rustic; rough, coarse, plain, simple.* As subst., **rūsticus, -ī,** m., *rustic, peasant, countryman;* **rūstica, -ae,** f., *country woman.*

rutilus, -a, -um, [cf. rubeō], adj., *red, reddish, golden-red; flaming, glowing.*

S.

sacer, sacra, sacrum, adj., *dedicated, consecrated, holy, sacred; venerable, awful.*

sacerdōs, -ōtis, [sacer, cf. dō], m. and f., *priest, priestess.*

sacrum, -ī, [sacer], n., *sacred thing, sacred vessel, sacred place, sanctuary; act of worship, sacred rite, rite, sacrifice; worship, religious service, mystery.*

saeculum, or, frequently, **saeclum, -ī,** n., *generation, lifetime, age; century, hundred years.*

saepe, comp. **saepius,** sup. **saepissimē,** adv., *often, frequently, many times.*

saeviō, -īre, -iī, -ītum, [saevus], 4, n., *be furious, rage, rave, be full of passion, be violent.*

saevus, -a, -um, adj., *furious, wild, fierce, savage; cruel, severe; dire, terrible.*

sagāx, -ācis, adj., *of acute senses, keen-scented; sagacious, keen, quick, shrewd.*

sagitta, -ae, f., *arrow, shaft.*

sāl, salis, m., *salt-water, brine, sea; salt; wit, spice, acuteness.*

salictum, -ī, [salix, *willow*], n., *grove of willows, willow-grove.*

salīgnus, -a, -um, [salix, *willow*], adj., *of willow, of willow-wood.*

saltem, adv., *at any rate, at least, at all events, anyhow.*

saltus, -ūs, [saliō, *leap*], m., *leap, spring, bound.*

saltus, -ūs, m., *woodland, forest; wooded mountain land, forest pasture; mountain valley, glen, thicket; pass, defile.*

salūs, -ūtis, [cf. salvus], f., *health, vigor; welfare, prosperity, safety, deliverance; greeting, salutation.*

salūtō, -āre, -āvī, -ātum, [salūs], 1, a., *greet, salute, hail; wish health to, welcome.*

Samius, -a, -um, [Samos], adj., *of Samos, Samian.*

Samos or **Samus, -ī,** [Σάμος], f., *Samos,* an island in the Aegean sea, near Ephesus.

sānctus, -a, -um, [sanciō, *make sacred*], adj., *consecrated, inviolable, sacred; venerable, holy, divine; pure, upright, conscientious, just.*

sanguineus, -a, -um, [sanguis], adj., *of blood, bloody; bloodthirsty.*

sanguis, -inis, m., *blood;* by metonymy, *bloodshed, slaughter; race, stock, descent, family; descendant, offspring, posterity.*

sapienter [sapiēns, *wise*], adv., *wisely, sensibly, discreetly, prudently.*

sapor, -ōris, [sapiō], m., *taste, flavor, savor, odor.*

sarcina, -ae, f., *bundle, load, pack, baggage; burden, weight, care, trouble.*

Sardīs, -ium, [Σάρδεις], f., *Sardis,* capital and most important city of Lydia, in Asia Minor.

Sarmaticus, -a, -um, [Sarmata], adj., *Sarmatian, of the Sarmatians,* a Slavic people inhabiting a wide extent of territory in northeastern Europe, known as Sarmatia.

satiō, -āre, -āvī, -ātum, [satis], 1, a., *satisfy, sate, satiate, appease, glut, fill, make content; cloy, disgust.*

satis, adj., indecl. subst., and adv.:

(1) As adj., *enough, sufficient, ample.*

(2) As subst., *enough, sufficiency, plenty.*

(3) As adv., *sufficiently, enough, adequately.*

satur, -ura, -urum, [sat], adj., *full, filled, sated; abundant, fertile.*

Sāturnius, -a, -um, [Sāturnus], adj., *of Saturn, Saturnian.* pater **Sāturnius**, *the Saturnian sire,* i. e. Jupiter, so called because son of Kronos and 'father of gods and men.'

Sāturnus, -ī, m., *Saturn,* an ancient Italian deity, in later times identified with the Greek Kronos. Cf. p. 46.

satus, see **serō**.

satyrus, -ī, [σάτυρος], m., *Satyr,* a goat-footed forest deity. Cf. p. 34.

saucio, -āre, -āvī, -ātum, [saucius], 1, a., *wound, hurt.*

saucius, -a, -um, adj., *wounded, hurt, injured, weakened, smitten.*

saxeus, -a, -um, [saxum], adj., *of rock, of stone, stony, rocky.*

saxum, -ī, n., *large stone, rock.*

scaber, -bra, -brum, [scabō], adj., *rough, scaly, scabby.*

scelerātus, -a, -um, [scelerō, *pollute*], adj., *polluted, defiled, profaned; wicked, impious, accursed; sacrilegious, infamous, vicious.*

scelus, -eris, n., *wicked deed, crime, sin, wickedness.*

scēptrum, -ī, [σκῆπτρον], n., *royal staff, sceptre; rule, authority.*

scīlicet [= scīre licet], adv., *you may know, certainly, obviously, of course, no doubt, forsooth, likely.*

scindō, scindere, scidī, scissum, 3, a., *rend, tear, split, cleave; part, divide, sever.*

sciō, scīre, scīvī, scītum, 4, a., *know, understand; perceive, have knowledge of.*

scopulus, -ī, [σκόπελος], m., *rock, cliff, crag, ledge.*

scorpiō, -ōnis, and **scorpius**, -iī, [σκορπίων, σκορπίος], m., *scorpion;* as a constellation, *Scorpio, the Scorpion,* one of the signs of the Zodiac.

scrībō, scrībere, scrīpsī, scrīptum, 3, a., *scratch, engrave; write, compose.*

Scythia, -ae, [Σκυθία], f., *Scythia, land of the Scythians,* the country north of the Black Sea, extending from the Caspian Sea to the Baltic.

Scythicus, -a, -um, [= Σκυθικός], adj., *of Scythia, Scythian.*

sē, see **suī**.

sē or **sēd**, old prep. with abl, *apart from, without;* used especially in composition.

sēcernō, -cernere, -crēvī, sēcrētum, [sē + cernō], 3, a., *separate, part, sever, divide.*

secō, secāre, secuī, sectum, 1, a., *cut, cut off; lacerate, wound; cleave, divide, separate; pass over, traverse.*

sēcum, = **cum sē**.

secundus, -a, -um, [sequor], adj., *following, next, second; secondary, inferior; favorable, fair, prosperous, fortunate, propitious.*

secūris, -is, abl. secūrī, [secō], f., *axe, battle-axe.*

sēcūrus, -a, -um, [sē + cūra], adj., *free from care, careless, untroubled, unconcerned; easy, composed, serene, cheerful; free from danger, safe, secure.*

sed, conj., *but, but also; however, yet.* **sed enim**, *but indeed, however.*

sedeō, -ēre, sēdī, sessum, 2, n., *sit, be fixed, be settled; sit idle, be inactive; stick fast, be lodged, remain fast.*

sēdēs, -is, [cf. sedeō], f., *seat, chair; abode, dwelling-place, habitation; place, site, foundation.*

sedīle, -is, [cf. sedeō], n., *seat, bench, chair.*

sēditiō, -ōnis, [sēd + itiō, from eō], f., *dissension, discord; insurrection, mutiny, sedition.*

sēdūcō, -dūcere, -dūxī, -ductum, [sē + dūcō], 3, a., *lead aside, remove; separate, part, divide.*

sēdulus, -a, -um, [sedeō], adj., *diligent, industrious, busy; zealous, assiduous, officious.*

seges, -etis, f., *field of grain, growing grain; crop of grain, crop, harvest; grain, fruit, produce.*

semel, adv., *once, a single time, ever; once for all, but once; finally.*

sēmen, -inis, [serō], n., *seed;* by metonymy, *race; offspring, child; source, origin, essence, principle.*

sēmentis, -is, [sēmen], f., *a sowing of seed,* as of grain, *a seeding; seed-time;* pl. sēmentēs, -um, *growing crops, young crops, young grain.*

sēmēsus, -a, -um, [sēmi- + ēsus, from ēdō], adj., *half-eaten, half-consumed.*

sēmi-, found only in composition, *half-.*

sēmianimis, -e, [sēmi- + anima], adj., *half-alive, half-dead.*

sēmideus, -a, -um, [sēmi- + deus], adj., *half-divine.* As subst., sēmideus, -ī, m., *demigod.*

sēminex, -necis, [sēmi- + nex], adj., *half-dead.*

Semīramis, -idis, [Σεμίραμις], f., *Semiramis,* a mythical queen of Assyria, to whom the building of the walls of Babylon was ascribed.

semper, adv., *always, ever, at all times.*

senātus, -ūs, [senex], m., *council of elders, Senate.*

senecta, -ae, [senex], f., *old age.*

senex, senis, comp. senior, adj., *old, aged.* As subst., **senex**, -is, m., *old man;* **senior**, -ōris, m., *elder, older person.*

senīlis, -e, [senex], adj., *of an old man, of old age, aged, senile, hoary.*

senior, -ōris, see **senex**.

sēnsus, -ūs, [sentiō], m., *perception, sense; sensation, emotion, feeling, sentiment; consciousness; signification.*

sententia, -ae, [sentiō], f., *opinion, judgment, notion; decision, will, resolution, determination, sentence.*

sentiō, -īre, sēnsī, sēnsum, 4, a., *feel, hear, see, perceive; experience, discern, observe; think, believe, suppose, judge; decide, declare.*

sentus, -a, -um, adj., *thorny, full of briers, rough.*

sēparō, -āre, -āvī, -ātum, [sē + parō], 1, a., *separate, divide.*

sepeliō, -īre, sēpelīvī or -iī, sepultum, 4, a., *bury, inter.*

septem, indecl. num. adj., *seven.*

septimus, -a, -um, [septem], adj., *seventh.*

sepulcrum, -ī, [cf. sepeliō], n., *grave, tomb, sepulchre.*

sequor, sequī, secūtus sum, 3, dep., n., *follow, attend, accompany; succeed, come after, come next; seek, be destined for; chase, pursue; result, ensue, yield, conform to; strive after, aim at; seize upon, overtake.*

sera, -ae, [serō], f., *bar* for fastening a door, *cross-bar.*

serēnus, -a, -um, adj., *clear, fair, serene, bright; tranquil, cheerful, joyous, glad.*

sērius, see **sērō**.

sermō, -ōnis, [serō, *weave, compose*], m., *conversation, talk, discourse, speech; report, rumor, common talk.*

serō, serere, sēvī, satum, 3, a., *sow, plant; beget, produce, bring forth.* **satus**, -a, -um, *begotten, born, sprung from*, followed by the abl.

sērō, comp. sērius, sup. sērissimē, [sērus], adv., *late, at a late hour, at a late period;* comp., *later* than expedient or proper, *too late.*

serpēns, -entis, [serpō], m. and f., *snake, serpent;* as a constellation, *The Serpent*, for which see under anguis.

serpō, serpere, serpsī, serptum, 3, n., *creep, crawl, glide; come imperceptibly, steal upon, extend gradually.*

serta, -ōrum, [serō, *weave*], n., *wreaths of flowers, garlands.*

sērus, -a, -um, adj., *late; belated, too late.*

servātor, -ōris, [servō], m., *preserver, deliverer.*

servitium, -iī, [servus], n., *servitude, slavery.*

servō, -āre, -āvī, -ātum, 1, a., *save, preserve, keep, protect, guard; lay up, store away, retain, maintain; give heed, pay attention, watch, observe.*

servus, -ī, m., *slave, servant.*

sex, indecl. num. adj., *six.*

sī, conj., *if;* causal, *if indeed, inasmuch as, since;* temporal, *when;* with indirect questions, *if, whether;* in expressions of wishing, *if only, would that, O that.*

sībilus, -ī, pl. sībilī, -ōrum, m., and **sībila**, -ōrum, n., *hissing, whistling.*

sīc, adv., *thus, in this manner.* **ut — sīc, velut — sīc, sīc — ut,** *while — yet, though — still.* **sīc — ut,** *so — that, in such a way that.*

Sīcania, -ae, [Sīcānī, a name for the people of Sicily], f., *Sicily.*

siccō, -āre, -āvī, -ātum, [siccus], 1, a., *make dry, dry up, dry, drain;* of wounds, *dry up, heal;* of sheep or cows, *milk.*

siccus, -a, -um, adj., *dry, parched; parching.*

Sīcelis, -idis, [Σικελίς], adj., *of Sicily, Sicilian.*

Siculus, -a, -um, adj., *of Sicily, Sicilian.*

sīcut [sīc + ut], adv., *just as, so as, as; as indeed, like, as it were, as if.*

Sīdōnius, -a, -um, [Sīdōn], adj., *of Sidon,* a city of Phoenicia, *Sidonian;* hence, *Phoenician.*

sīdus, -eris, n., *star-group, constellation; heavenly body, star; sky, heaven, climate, weather; light, beauty, ornament, glory.*

sīgnificō, -āre, -āvī, -ātum, [sīgnum + faciō], 1, a. and n., *make a sign, show by signs; point out, indicate, make known; portend, import, signify.*

sīgnō, -āre, -āvī, -ātum, [sīgnum], 1, a., *mark, stamp; imprint; mark off, mark out; stain; affix the seal, seal; point out, designate.*

sīgnum, -ī, n., *sign, mark, token, indication; ensign, standard; omen, prognostication; image, statue, figure; constellation.*

silēns, -entis, [sileō, *be still*], adj., *still, quiet, silent.* As subst., **silentēs,** -ium or (poetic) -um, pl., m. and f., *the silent,* used generally of the dead, but also of the disciples of Pythagoras, on whom silence was enjoined.

silentium, -ī, [silēns], n., *silence, quiet, stillness.*

Sīlēnus, -ī, [Σειληνός], m., *Silēnus,* the foster-father and attendant of Bacchus. See p. 34.

silex, -icis, m., f. sometimes in poetry, *flint, flint-stone; rock, crag; lime-stone.*

silva, -ae, f., *forest, wood, grove.*

Silvānus, -ī, [silva], m., *Silvānus,* god of the forest and the fields; pl., **silvānī, -ōrum,** *gods of the forest, wood-gods, sylvan deities.*

similis, -e, comp. **similior,** sup. **simillimus,** adj., *like, similar, resembling;* sup., *very like, closely resembling.*

Simoīs, -entis, [Σιμόεις], m., *Simois,* a small river in Asia Minor, in the plain about Troy, and associated with the Trojan war.

simplex, -icis, [cf. **plicō**], adj., *simple, single; plain, open; frank, guileless, artless.*

simplicitās, -ātis, [simplex], f., *simplicity, frankness, naturalness, artlessness, innocence.*

simul, adv., *at the same time, at once, simultaneously, together.* **simul — simul,** *partly — partly, not only — but at the same time.* **simul ac,** or **simul atque,** *as soon as.*

simulācrum, -ī, [simulō], n., *likeness, image, form, figure; shade, phantom, apparition; appearance, semblance, pretence.*

simulāns, -antis, [simulō], adj., *imitating, imitative.*

simulō, -āre, -āvī, -ātum, [similis], 1, a., *make like, imitate, copy, reproduce, represent; feign, simulate, pretend.*

sincērus, -a, -um, adj., *pure, clear, sound, uninjured, entire; unmixed, unspotted, undefiled; genuine, true.*

sine, prep. with abl., *without.*

singulī, -ae, -a, adj., pl., *one at a time, single; one to each, separate.* As subst., **singula, -ōrum,** n., *single things,* = *one thing after another.*

singultus, -ūs, m., *sobbing, choking.*

sinister, -tra, -trum, comp. **sinisterior,** adj., *left, on the left; favorable, auspicious; unlucky, unfavorable; bad, wrong;* comp.,

too far to the left, too far on the left.

sinō, **sinere**, **sīvī**, **situm**, 3, a., *lay down, let down, set, place, situate; bury, inter; give leave, permit, allow, suffer, let.*

sinuō, **-āre**, **-āvī**, **-ātum**, [sinus], **I**, a., *bend, curve, bow, bend out in curves, swell out.*

sinus, **-ūs**, m., *fold, curve, hollow, coil; fold of a garment, bosom, lap; garment, purse; bay, gulf; hollow, valley.*

Sipylus, **-ī**, [Σίπυλος], m.:

(1) *Sipylus*, a mountain in Lydia.

(2) *Sipylus*, one of the sons of Amphīon and Niobe.

sistō, **sistere**, **stitī**, **statum**, [cf. **stō**], 3, a. and n., *cause to stand, place, put, set up; stop, check, cause to halt; rest, stay; convey, bring, conduct.*

Sīsyphus, **-ī**, [Σίσυφος], m., *Sisyphus*, son of Aeolus; said to have been a robber, and to be suffering punishment in the Underworld by being obliged to roll to the summit of a high hill a huge rock, which ever rolls back again.

sitiō, **-īre**, **sitīvī**, ——, [**sitis**], 4, n. and a., *be thirsty, thirst; be parched, lack moisture; long for.*

sitis, **-is**, f., *thirst; desire, eagerness.*

situs, **-a**, **-um**, [sinō], participial adj., *placed, situated; buried, laid at rest.*

sīve, or **seu**, [**sī** + **ve**], conj., *or if, or.* **sīve — sīve**, *whether — or; be it that — or that; either — or.*

smaragdus, **-ī**, [σμάραγδος], m. and f., *emerald, beryl*, a light-green precious stone.

socer, **-erī**, m., *father-in-law.*

socius, **-iī**, m., *fellow, partner, sharer; companion, associate, friend; ally, helper.*

sodālis, **-is**, adj., *companionable, sociable, friendly.* As subst., m. and f., *companion, associate, intimate friend, comrade.*

sōl, **sōlis**, m., *sun;* by metonymy, *day; sunshine, sun's heat;* personified, **Sōl**, **Sōlis**, *god of the Sun, Sun-god, Sol*, identified with the Greek Helios and Phoebus.

soleō, **solēre**, **solitus sum**, **2**, semi-dep., n., *be accustomed, be wont, be used.*

solidus, **-a**, **-um**, adj., *whole, entire, complete; massive, dense, compact, solid, firm.*

solitus, **-a**, **-um**, [soleō], adj., *wonted, customary, usual, ordinary, common.*

solium, **-ī**, n., *seat, chair;* especially, *chair of office, chair of state, throne;* by metonymy, *rule, dominion.*

sollemnis, **-e**, [**sollus**, = **tōtus**, + **annus**], adj., *every year, each year, yearly, annual; solemn, religious, sacred; customary, wonted, regular.*

sollers, **-tis**, [**sollus**, = **tōtus**, + **ars**], adj., *skilful, clever, adroit, expert, ingenious.*

sollertia, **-ae**, [**sollers**], f., *skill, ingenuity, adroitness, dexterity.*

sollicitus, **-a**, **-um**, [**sollus**, = **tōtus**, + **citus**], adj., *agitated, disturbed, tossed; troubled, afflicted, worried, anxious, alarmed; causing anxiety, alarming, distressing; uneasy, restless, zealous.*

sōlor, **-ārī**, **-ātus sum**, 1, dep., a., *console, comfort; soothe, ease, relieve, lessen, assuage.*

solum, **-ī**, n., *bottom, base, foundation; ground, soil, floor; country, region, place.*

sōlus, -a, -um, gen. **sōlīus**, dat. **sōlī**, adj., *alone, only, single; lonely, solitary, deserted, unfrequented.*

solūtus, -a, -um, [solvō], adj., *unbound, free, loose, scattered.*

solvō, solvere, solvī, solūtum, [sē + luō], 3, a., *loose, unbind, unfasten, untie, release; unhitch, detach, disengage, set free, free; open; break up, dismiss; relax, overcome; change, turn, remove; annul, cancel, destroy, make void, efface, end; perform, keep, fulfil; explain; pay;* of the lips, *open;* of a fast, *break.*

somnium, -ī, [somnus], n., *dream;* pl. **Somnia**, personified, *Dreams*, thought of as divinities.

somnus, -ī, m., *sleep, slumber;* personified, **Somnus**, *Slumber-god, Sleep, god of Sleep.*

sonāns, -antis, [sonō], adj., *sounding, resounding;* of a brook, *murmuring.*

sonitus, -ūs, [sonō], m., *sound, noise.*

sonō, -āre, -uī, -itum, [sonus], 1, n. and a., *sound, resound; ring, rustle, roar, rattle, murmur; indicate by sound, betray; sing, praise, celebrate; cry out, utter, express.*

sonus, -ī, m., *sound, noise.*

Sophoclēus, -a, -um, adj., *of Sophocles*, a famous Greek writer of tragedies, who was born near Athens in the year 495 B.C., and lived to the age of ninety.

sopor, -ōris, m., *deep sleep, slumber.*

sorbeō, -ēre, -uī, ——, 2, a., *suck up, swallow up, absorb.*

sordēs, -is, usually in pl., **sordēs**, -ium, f., *filth, dirt, uncleanness, squalor.*

sordidus, -a, -um, [sordēs], adj., *dirty, filthy, squalid; dingy, stained; paltry, base.*

soror, -ōris, f., *sister.*

sors, sortis, f., *lot, destiny, fortune, condition, sex; oracular response, prophetic utterance, prophecy.*

sortior, -īrī, -ītus sum, [sors], 4, dep., n. and a., *cast lots, draw lots; allot, obtain by lot; obtain, receive.*

spargō, spargere, spārsī, spārsum, fut. part. **sparsūrus**, 3, a., *strew, scatter; cast, hurl; spread abroad, disperse; strew upon, besprinkle, moisten, bespatter.*

Sparta, -ae, or **Spartē**, -ēs, [Σπάρτη], f., *Sparta*, capital of Lacedaemonia, also called Lacedaemon.

spatior, -ārī, -ātus sum, [spatium], 1, dep., n., *spread abroad, extend; wander, walk, promenade; stride along, proceed.*

spatiōsus, -a, -um, [spatium], adj., *of great extent, roomy, ample, spacious, large; long, prolonged.*

spatium, -ī, n., *space, distance, interval; room, extent, size, magnitude; path, track; period, time.*

speciēs, -ēī, [speciō], f., *aspect, sight, appearance; likeness, resemblance; vision, apparition; form, beauty, splendor; show, resemblance.*

speciōsus, -a, -um, [speciēs], adj., *showy, handsome, beautiful, splendid, fine.*

spectābilis, -e, [spectō], adj., *that may be seen, visible; worth seeing, sight-worthy, admirable, notable, remarkable.*

spectō, -āre, -āvī, -ātum, [freq. of speciō, *look*], 1, a., *look on, behold, observe; gaze at, inspect, consider; face, lie, be situated; try, test, prove.*

speculor, -ārī, -ātus sum, [specula, *watch-tower*], *spy out, watch, examine, explore.*

specus, -ūs, m., *cave, cavern, grot, den, chasm, pit.*

spēlunca, -ae, f., *cave, cavern.*

spērō, -āre, -āvī, -ātum, [spēs], 1, a., *hope, hope for, look for, expect; believe, trust.*

spēs, -eī, f., *hope, expectation; trust, promise; anticipation, prospect.*

spīceus, -a, -um, [spīca, *ear of grain*], adj., *of ears of grain, of grain-heads.*

spīna, -ae, f., *thorn;* by metonymy, of an animal, *spine, back-bone, back.*

spīritus, -ūs, [spīrō, *breathe*], m., *breath, breathing;* by metonymy, *breeze, air; breath of life, life, spirit.*

spissus, -a, -um, adj., *thick, dense, compact, close.*

splendeō, -ēre, ——, ——, 2, n., *shine, glisten, glimmer, glitter, be bright, be radiant.*

splendēscō, -scere, ——, ——, [splendeō], 3, inch., n., *become bright, become radiant, begin to shine.*

splendidus, -a, -um, [splendeō], adj., *shining, bright, brilliant, glittering; showy, specious, gorgeous, splendid, magnificent.*

spoliō, -āre, -āvī, -ātum, [spolium], 1, a., *strip, uncover; rob, plunder, despoil, deprive.*

spolium, -ī, n., *skin, hide;* by metonymy, *arms* stripped from an enemy, *spoils, booty, prey.*

sponda, -ae, f., *bedstead, bed-frame.*

spōns, found only in the abl., sponte, [spondeō], f., *free will, accord.* suā sponte, *of one's own accord, of their own accord, freely, voluntarily.*

spūmiger, -gera, -gerum, [spūma, *foam*, gerō], adj., *foam-bearing, foaming.*

spūmō, -āre, -āvī, -ātum, [spūma, *foam*], 1, n., *foam, froth.*

squāleō, -ēre, -uī, ——, 2, n., *be stiff, be rough; be filthy, be neglected.*

squālidus, -a, -um, [squāleō], adj., *stiff, rough; filthy, dirty, foul, neglected, squalid.*

squāma, -ae, f., *scale,* of fish, serpents, and the like, or of armor.

squāmiger, -gera, -gerum, [squāma, gerō], adj., *scale-bearing, scaly.*

stāgnō, -āre, -āvī, -ātum, [stāgnum], 1, n. and a., *be stagnant, form a standing pool, lie covered with standing water; overflow.*

stāgnum, -ī, n., *standing water, pool, lake, pond, swamp, fen.*

statiō, -ōnis, [stō], f., *attitude, position; station, post, outpost, guard, watch.*

statuō, -uere, -uī, -ūtum, [status], 3, a., *set up, erect, construct, make; establish, fix; resolve, determine, decide.*

status, -ūs, [stō], m., *a standing, posture; position, attitude; state, situation, condition, feeling.*

stella, -ae, f., *star;* by metonymy, *star-group, constellation.*

sterilis, -e, adj., *barren, unproductive, unfruitful.*

sternō, sternere, strāvī, strātum, 3, a., *spread out, scatter, strew, cover; prostrate, strike down, throw down, lay low;* of robes or rugs, *spread out.*

stīllō, -āre, -āvī, -ātum, [stīlla, *drop*], 1, a. and n., *drop, drip, distil; fall in drops, trickle.*

stimulus, -ī, m., *goad, prick; spur, incentive, encouragement; torment, pain.*

stipula, -ae, f., *stalk* of grain, *stem; dried stalk, straw.*

stirps, stirpis, f., *trunk, stock, stem, stalk; race, family; offspring, descendant, scion.*

stīva, -ae, f., *plow-handle.*

stō, stāre, stetī, statum, 1, n., *stand, stand up, be upright; stand out, protrude; stand firm, be immovable, abide, endure, continue; stand still, be at rest; stick fast, remain, be fixed, be determined;* of value or price, *stand at, come to, cost.*

strāmen, -inis, [sternō], n., *straw, litter,* as used in thatched roofs.

strēnuus, -a, -um, adj., *quick, brisk, active, nimble, lively, vigorous.*

strepitus, -ūs, [strepō], m., *noise, din, clash, crash, murmur.*

strīdō, -ere, strīdī, ——, 3, n., *sound harshly, hiss, grate, whizz, buzz; creak, rustle.*

strīdor, -ōris, [strīdō], m., *harsh noise, shrill noise, creaking, grating, rattle, hiss.*

strīdulus, -a, -um, [strīdō], adj., *creaking, crackling, hissing, whizzing.*

stringō, stringere, strīnxī, strictum, 3, a., *touch gently, touch, graze; wound, injure;* of a sword, *draw, unsheathe.*

struō, struere, strūxī, strūctum, 3, a., *heap up, pile, arrange; build, form, construct; cause, occasion, instigate.*

studium, -iī, [studeō], n., *zeal, desire, inclination, endeavor; study, inquiry, pursuit.*

stupeō, -ēre, -uī, ——, 2, n. and a., *be stunned, be amazed, be astounded, be stupefied; stop* from amazement, *be silenced.*

stupor, -ōris, [stupeō], m., *numbness, dulness, stupor; stupidity; amazement, astonishment.*

Stygius, -a, -um, [Styx], adj., *of the Styx, Stygian; of the Underworld, infernal, of the lower world; deadly, fatal, awful.*

Styx, Stygis or **Stygos**, [Στύξ], f., *Styx,* the most famous of the fabled rivers of the Underworld; sometimes put for *the Underworld, the infernal regions, Hades.*

suādeō, -ēre, suāsī, suāsum, 2, n. and a., *advise, recommend; exhort, urge, impel.*

sub, prep. with acc. and abl., *under:*

(1) With acc., after verbs of motion, *under, below, near to, to, up to, towards, down into; until, about, just before; following, after.*

(2) With abl., of place, *under, beneath, below, behind, at the foot of, by, near;* of time, *during, in, within, at, by, in the time of;* of other relations, *under, in the power of, subject to; by reason of, in consequence of.*

In composition, **sub** is often assimilated before **m, r,** and usually before **c, f, g, p.** It adds the force of *under, beneath; somewhat, a little; secretly, by stealth.*

subdō, -dere, -didī, -ditum, [sub + dō], 3, a., *put under, place under; supply, furnish, afford.* **subditus**, *placed under; lying under, lying beneath.*

subdūcō, -dūcere, -dūxī, -ductum, [sub + dūcō], 3, a., *draw from under; lead away, pull up, remove, withdraw;* with reflex., *steal away.*

subeō, -īre, -īvī or -iī, -itum, [sub + eō], 4, n. and a., *go under, enter, advance; approach, draw near; come after, take the place*

of, succeed; come over one, *steal upon* one, *come up, occur, suggest itself; undergo, submit to, be subject to, endure, suffer.*

subiciō, -icere, -iēcī, -iectum, [sub + iaciō], 3, n., *throw under, place under, put, cast; subject, subordinate; affix, subjoin, append; suggest, give.*

subiectus, -a, -um, [subiciō], adj., *lying under, lying beneath; neighboring, adjacent; subdued, subject, submissive.*

subitō [subitus], adv., *suddenly, unexpectedly.*

subitus, -a, -um, [subeō], adj., *sudden, unexpected, surprising; newly arisen, late.*

sublevō, -āre, -āvī, -ātum, [sub + levō], 1, a., *lift up, raise; hold up, support; assist.*

sublīmis, -e, adj., *raised up, high, lofty; elevated, uplifted, on high; eminent, illustrious, distinguished.*

submissus, -a, -um, [submittō], adj., *let down, bowing down, lowered, prostrate; low, gentle, submissive, humble.* **submissō vertice**, *with bowed head, stooping.*

submittō or **summittō**, -mittere, -mīsī, -missum, [sub + mittō], 3, a., *let down, lay down, lower, sink; send secretly, send as aid.*

submoveō or **summoveō**, -movēre, -mōvī, -mōtum, [sub + moveō], 2, a., *remove, drive away, send away, banish.*

subolēs, -is, f., *sprout, shoot; offspring, posterity, stock; race.*

subscrībō, -scrībere, -scrīpsī, -scrīptum, [sub + scrībō], 3, a., *write down, inscribe, note; subscribe to, consent to, assent to, approve.*

subsecō, -secāre, -secuī, -sectum, [sub + secō], 1, a., *cut under, cut away below, cut away, clip.*

subsequor, -sequī, -secūtus sum, [sub + sequor], 3, dep., a., *follow after, follow; come after, succeed.*

subsīdō, -sīdere, -sēdī, -sessum, [sub + sedeō], 3, n. and a., *sit down, settle down; settle, sink down, subside; give way, fall.*

subsistō, -sistere, -stitī, ——, [sub + sistō], 3, n. and a., *take a position, stand still, stop, halt; come to an end, end, cease.*

subsum, -esse, ——, ——, [sub + sum], irr., n., *be under; be near at hand, be near, be near by; impend, approach; be concealed, be subject to.*

subter [sub], prep. with acc. or abl., *under, underneath, below.*

suburbānus, -a, -um, [sub + urbānus], adj., *near the city, suburban.*

succēdō, -cēdere, -cessī, -cessum, [sub + cēdō], 3, n. and a., *come under, enter; approach, draw near, come to; follow, succeed, take the place of; be successful, prosper.*

succendō, -cendere, -cendī, -cēnsum, 3, a., *kindle underneath, set on fire below, inflame, fire.*

successus, -ūs, [succēdō], m., *approach; good result, success, good outcome.*

succingō, -cingere, -cīnxī, -cīnctum, [sub + cingō], 3, a., *gird up, tuck up; surround, encircle.* **anus succincta**, *the aged dame, with skirt tucked up.*

succrēscō, -scere, ——, ——, [sub + crēscō], 3, inch., n., *grow from below; be supplied anew.*

succurrō, -currere, -currī, -cursum, [sub + currō], 3, n., *hasten to the aid of, help, support, assist, aid, come to aid.*

succutiō, -tere, -cussī, -cussum, [sub + quatiō], 3, a., *fling from below, toss up, fling up.*

sūcus, -ī, m., *sap, juice, moisture; potion, dose; taste, flavor, savor.*

sūdō, -āre, -āvī, -ātum, 1, n. and a., *sweat, perspire; exude.*

sūdor, -ōris, [sūdō], m., *sweat, perspiration; toil, fatigue.*

suffundō, -fundere, -fūdī, -fūsum, [sub + fundō], 3, a., *pour below, pour into; infuse, suffuse, overspread.*

suggerō, -gerere, -gessī, -gestum, [sub + gerō], 3, a., *lay under; furnish, supply.*

suī, sibĭ, sē or **sēsē,** nom. wanting, reflex. pron., *himself, herself, itself, themselves; him, her, it,* etc. **sēcum** = **cum sē.**

sulcō, -āre, -āvī, -ātum, [sulcus], 1, a., *plow, turn up, furrow.*

sulcus, -ī, m., *furrow, trench.*

sulpur, -uris, n., *brimstone, sulphur.*

sum, esse, fuī, fut. part. **futūrus,** irr., n., *be, exist;* with gen., *belong to, be the part* or *duty of, be possessed of, be valued at, cost;* with dative, *be for, serve for, belong to, possess, have.*

summa, -ae, [properly f. of **summus,** *sc.* **rēs**], f., *sum, aggregate, whole; the main part, the main thing, chief reason.*

summittō, see **submittō.**

summus, -a, -um, see **superus.**

sūmō, sūmere, sūmpsī, sūmptum, [sub + emō], 3, a., *take, lay hold of; assume, take on, put on, gain; consume, eat, drink; enter upon, begin; exact; obtain, acquire, get; select, choose.*

super [cf. ὑπέρ], adv., *above, over; moreover, besides, in addition.* **satis superque,** *enough and to spare, more than sufficient.*

super, prep. with acc. and abl., *over:*

(1) With acc., *over, above, upon, on, beyond, in addition to.*

(2) With abl., *over, above, upon, beyond.*

superbia, -ae, [superbus], f., *haughtiness, pride, arrogance.*

superbus, -a, -um, [super], adj., *haughty, proud, arrogant; splendid, magnificent, august.*

Superbus, -ī, [superbus], m., surname of the second Tarquin, known as *Tarquinius Superbus,* the last of the early Roman kings.

superiniciō, -icere, -iēcī, -iectum, [super + iniciō, from in + iaciō], 3, a., *throw over, cast upon, spread upon.*

superō, -āre, -āvī, -ātum, [superus], 1, a. and n., *rise above, overtop, surmount, transcend; pass over, pass by; exceed, be abundant; surpass, outstrip, excel; overcome, subdue, conquer.*

superstes, -itis, [super, stō], adj., *standing above, overtowering; remaining alive, surviving.*

supersum, -esse, -fuī, [super + sum], irr., n., *be left, remain over* or *from, remain; live after, survive, outlive, be still alive.*

superus, -a, -um, comp. **superior,** sup. **suprēmus** or **summus,** [super], adj., *above, upper, higher.* As subst., **superī, -ōrum,** m., pl., *gods above, deities of heaven.* Sup. **suprēmus, -a, -um,** *highest, loftiest, topmost; last, final; extreme, utmost, outermost;* sup. **summus,** *highest, topmost; greatest, best, utmost, extreme;* often used of a part, as **summus mōns,** *the top of the mountain.*

supīnus, -a, -um, [sub], adj., *bent backwards, on the back, supine;*

backwards, turning backwards. **supīnae manūs**, *palms uplifted* in the attitude of supplication.

suppleō, -ēre, -ēvī, -ētum, [sub + pleō], 2, a., *fill up, fill, make full.*

supplex, -icis, [sub + plicō], adj., *bending the knee, begging, entreating, supplicating; submissive, suppliant.* As subst., m., *suppliant.*

supplicium, -iī, [supplex], n., *kneeling* for punishment; *punishment, penalty, torture, torment.*

supplicō, -āre, -āvī, -ātum, [supplex], 1, a., *beseech, implore, supplicate.*

suppōnō, -pōnere, -posuī, -positum, [sub + pōnō], 3, a., *put under, place beneath; substitute, falsify, feign; make subject, subject.*

suprā [for superā, from superus], adv. and prep., *above:*

(1) As adv., *above, on top, over.*

(2) As prep., with acc. only, *over, above; beyond, more than.*

surgō, surgere, surrēxī, surrēctum, [sub + regō], 3, a. and n., *rise, get up, stand up, ascend; spring up, come forth, grow up.*

sūs, suis, m. and f., *swine, hog, pig.*

suscitō, -āre, -āvī, -ātum, [subs, old form of sub, + citō], 1, a., *stir up, arouse, awaken; kindle, fan.*

suspiciō, -spicere, -spexī, -spectum, [sub + speciō], 3, a. and n., *look up to, look up at; esteem, honor; suspect.*

suspīrium, -iī, [suspīrō, *sigh*, from sub + spīrō], n., *sigh, deep breath.*

sustineō, -tinēre, -tinuī, -tentum, [subs, old form of sub, + teneō], 2, a., *hold up, bear up, support, sustain; check, restrain, control; bear, undergo, endure, hold out.*

susurrō, -āre, ——, ——, [susurrus], 1, n. and a., *murmur, hum, buzz, whisper.*

susurrus, -ī, m., *murmuring, whisper;* personified, **Susurrī**, -ōrum, *Whispers*, the attendants of Rumor.

suus, -a, -um, [cf. suī], poss. pron. adj., *his, her, its, their, his own, their own; own, peculiar, just, proper, regular, full, suitable, favorable; dear, beloved; self-possessed, composed.* As subst., suī, -ōrum, m., pl., *one's people, friends, relatives, party.* sua, -ōrum, *one's possessions, one's property.*

T.

tābēs, -is, [tābeō], f., *a wasting away, decline, decay; plague, pestilence; corruption, poison.*

tābēscō, tābēscere, tābuī, ——, [tābeō, *waste*], 3, inch., n., *melt, decay, decompose; pine away, languish, waste.*

tabula, -ae, f., *board, plank; writing-tablet, tablet; picture, painting.*

tabulārium, -iī, [tabula], n., *public registry, archives*, the place where public documents were kept.

tābum, -ī, [cf. tābēs], n., *corruption, putrid blood; plague, pestilence, disease.*

taciturnus, -a, -um, [tacitus], adj., *silent, noiseless, quiet, still, taciturn;* of a stream, *sullen, silent.*

tacitus, -a, -um, [taceō, *be silent*], adj., *silent, passed in silence; concealed, hidden, secret; still, mute, noiseless.*

taeda, -ae, f., *pitch-pine;* by metonymy, *pine-brand, torch; nuptial torch, wedding; funeral torch.*

Taenaridēs, -ae, m., *the Taenarian youth, the Spartan youth*, i. e. Hyacinthus, so named from Taenarus, a promontory and cavern in the southern part of Laconia.

Taenarius, -a, -um, [Taenarus, in Laconia], adj., *of Taenarus, Taenarian;* by metonymy, *of Sparta, Spartan.* The cavern at Taenarus was supposed to be an entrance of the Underworld.

Tagus, -ī, m., *Tagus*, a river in Lusitania famous for its gold-producing sands; now Tajo.

tālāria, -um, [tālāris], n., pl., *winged shoes, winged sandals* attached to the ankles, as those with which Mercury is represented in works of art. Cf. illustration on p. 9.

tālāris, -e, [tālus], adj., *of the ankles, reaching to the ankles.*

tālis, -e, adj., *such, of such a kind; such as this, as follows.* **tālis — quālis**, *such — as.*

tālus, -ī, m., *ankle;* by metonymy, *heel.*

tam, adv., *so much, to such a degree, so, very.* **tam — quam**, *so — as, as much — as.*

tamen [tam], conj., *notwithstanding, nevertheless, yet, still.* **sed tamen**, *but yet, but still.* **sī tamen**, *if nevertheless, if only.*

tamquam, adv., *so as, just as.* **tamquam sī**, *just as though, as if, just as if.*

Tanais, -is, acc. **Tanaim**, [Τάναϊς], m., *Tanais*, a river of Sarmatia, now the Don.

tandem, adv., *at length, at last, finally; pray now, now, I pray.*

tangō, **tangere**, **tetigī**, **tāctum**, 3, a., *touch; border on, adjoin; taste, partake of; arrive at, come to; besprinkle, moisten; move, affect, impress.*

Tantalis, -idis, f., *female descendant of Tantalus, Tantalid;* applied to *Niobe*, daughter of Tantalus.

Tantalus, -ī, [Τάνταλος], m., *Tantalus*, name of two persons mentioned by Ovid:

(1) A mythical king of Phrygia, condemned to unending hunger and thirst in the Underworld because he had betrayed the secrets of heaven. See N. to p. 132, l. 18.

(2) A son of Niobe, grandson of the preceding.

tantum [tantus], adv., *so much, so greatly, to such a degree; only so much, only, merely.*

tantus, -a, -um, adj., *of such size, so great, such; so great, of such numbers, so many.* As subst., **tantum**, -ī, n., *so much.* **tantī**, gen. of price, *of such a price, of so great value.* **tantō**, abl. of degree of difference, *by so much, so much.* **tantus — quantus**, *so much — as, so great — as.*

tardē [tardus], adv., *slowly, tardily; late.*

tardus, -a, -um, adj., *slow, sluggish; tardy, late; stupid, dull.*

Tarquinius, -ī, m., *Tarquinius*, name of two of the early kings of Rome:

(1) *Tarquinius Priscus*, successor of Ancus Marcius.

(2) *Tarquinius Superbus*, the last king of Rome.

Tartarus, -ī, [Τάρταρος], m., and **Tartara**, -ōrum, [Τάρταρα], n., pl., *the Underworld, Lower World, Infernal Regions;* used especially of that part of the Underworld set aside for the punishment of the spirits of the wicked.

Tatius, -ī, m., *Titus Tatius*, a Sabine king, said to have been associated with Romulus in the government of Rome, and to have met a violent death.

taurus, -ī, m., *bull, bullock;* as a constellation, *Taurus, the Bull.*

taxus, -ī, f., *yew-tree, yew.*

tēctum, -ī, [tegō], n., *covered place, shelter; house, dwelling; covering, roof.*

tēgmen, see **tegumen.**

tegō, **tegere**, **tēxī**, **tēctum**, 3, a., *cover; hide, conceal, shelter; cloak, veil.*

tēgula, -ae, [tegō], f., *roof-tile, tile;* pl., **tēgulae**, -ārum, *tiled roof, tiling.*

tegumen or **tēgmen**, -inis, [tegō], n., *a covering, cover; shield.*

tellūs, -ūris, f., *earth, globe; land, country;* personified **Tellūs**, *goddess of the Earth, Earth, Tellus.*

tēlum, -ī, n., *missile, spear, dart, javelin, arrow;* by metonymy, *sword, axe, dagger;* of Jupiter, *thunderbolt.*

temerārius, -a, -um, [temerē, *by chance*], adj., *rash, thoughtless, reckless; indiscreet, imprudent, ill advised.*

temerō, -āre, -āvī, -ātum, [temerē, *by chance*], 1, a., lit. *treat rashly;* hence, *violate, profane, outrage, desecrate; defile, dishonor.*

tēmō, -ōnis, m., *wagon-tongue, plow-beam;* by metonymy, *wagon;* as a constellation, *wagon of Bootes, Charles's Wain.*

temperiēs, -ēī, [temperō, *observe proper measure*], f., *proper mixture; tempering, temperature, temper.*

tempestās, -ātis, [tempus], f., *period, time, season; weather, bad weather, storm, tempest; calamity, misfortune.*

tempestīvus, -a, -um, [tempestās], adj., *seasonable, opportune, timely; appropriate, fitting, suitable; early, ripe.*

templum, -ī, n., *consecrated place, sacred enclosure, sanctuary; temple, shrine, fane.*

temptō, -āre, -āvī, -ātum, [intensive of **tendō**], 1, a., *handle, touch, feel; try, attempt, assay; attack, assail.*

tempus, -oris, n., *period of time, time, season, point of time; right time, opportunity, occasion; condition, times, circumstances.*

tempus, -oris, n., *temple,* side of the head near the eye.

tenāx, -ācis, [teneō], adj., *holding fast, fast-holding, tenacious; stubborn, persistent, obstinate; stingy, niggardly, miserly.*

tendō, **tendere**, **tetendī**, **tentum** and **tēnsum**, 3, a. and n., *stretch out, make tense, stretch, extend; hold a course, direct* one's *course, go, proceed; aim at, strive, endeavor.*

tenebrae, -ārum, f., pl., *darkness, gloom; darkness of night, night; darkness of the Underworld, Underworld, Shades.*

tenebrōsus, -a, -um, [tenebrae], adj., *full of darkness, dark, gloomy.*

Tenedos or **Tenedus**, -ī, [Τένεδος], f., *Tenedos,* an island in the Aegean Sea near the coast of Troas; associated with the story of the Trojan war, and mentioned in the Iliad.

teneō, -ēre, -uī, **tentum**, 2, a. and n., *hold, have; possess, be master of, occupy, inhabit; reach, arrive at; direct, hold the course; hold fast, embrace, fetter, bind, fascinate, captivate; restrain, check, keep, guard, preserve, defend.*

tener, -era, -erum, adj., *tender, delicate, soft, yielding; of tender age, young, youthful.*

tenor, -ōris, [teneō], m., *course, movement, motion.*

tenuis, -e, adj., *thin, fine, slim, slender; nice, delicate; narrow, slight, insignificant; mean, poor, weak; shallow, low, clear.*

tenuō, -āre, -āvī, -ātum, [tenuis], 1, a., *make thin, wear away; make small, lessen, reduce, weaken, dilute.*

tenus, prep. with abl., postpositive, *as far as, unto, up to, to.*

tepeō, -ēre, ——, ——, 2, n., *be lukewarm, be tepid.*

tepēscō, -scere, tepuī, ——, [tepeō], 3, inch., n., *grow lukewarm, become tepid, be warmed.*

tepidus, -a, -um, [tepeō], adj., *lukewarm, tepid; faint, languid.*

ter [cf. trēs], num. adv., *thrice, three times; repeatedly, exceedingly.*

tergeō, -ēre, tersī, tersum, [cf. terō], 2, a., *wipe off, wipe dry, wipe, clean.*

tergum, -ī, n., *back;* by metonymy, *back part, rear; hide, skin, leather, fleece.*

tergus, -oris, n., *back;* by metonymy, *body, trunk; hide, leather;* of bacon, *chine.*

ternī, -ae, -a, [ter], num. adj., *three each; three.*

terō, terere, trīvī, trītum, 3, a., *rub, rub away; wear away, use up, wear out; rub smooth, polish; rub upon, grate upon;* of grain, *tread out, thresh.*

terra, -ae, f., *land,* as opposed to the water; *soil, ground, region; earth;* personified, **Terra,** *goddess of earth, Terra.* **orbis terrārum,** *the world, the whole world.*

terrēnus, -a, -um, [terra], adj., *of the earth, of earth, earthly, terrestrial; earthy, earthen.*

terreō, -ēre, -uī, -itum, 2, a., *frighten, alarm, affright, terrify, scare, dismay.*

terribilis, -e, [terreō], adj., *terrible, frightful, dreadful.*

terrificus, -a, -um, [terreō + faciō], adj., *causing fear, fearful, terrible.*

terrigena, -ae, [terra, cf. gignō], adj., *born of the earth, earth-born.*

terror, -ōris, [terreō], m., *fright, alarm, terror, overwhelming fear; cause of fright, dread.*

tertius, -a, -um, [ter], num. adj., *third.*

testa, -ae, f., *piece of earthenware, piece of tile, potsherd; earthen vessel;* by metonymy, *shell, ice.*

testis, -is, m. and f., *witness.*

testor, -ārī, -ātus sum, [testis], 1, dep., a., *call as witness, call to witness, invoke, appeal to; testify, bear witness to, make known, declare.*

Tēthys, -yos, [Τηθύς], f., *Tethys,* wife of Oceanus and goddess of the sea; by metonymy, *sea, the sea.*

textum, -ī, [texō, *weave*], n., *web;* by metonymy, *garment, robe, coverlet, fabric, structure.*

theātrum, -ī, [θέᾱτρον], n., *theatre.*

Thēbae, -ārum, [Θῆβαι], f., *Thebes,* capital of Boeotia.

Thēbaïdes, -um, f., pl., *women of Thebes, Theban women.*

Themis, -idis, acc. **Themin,** voc. **Themi,** [Θέμις], f., *Themis,* daughter of Ouranos and Gaia, goddess of justice and prophecy.

Therapnaeus, -a, -um, adj., *of Therapnae,* in Laconia; *Spartan.*

Thersītēs, -ae, [Θερσίτης], m., *Thersītēs*, a Greek in the war before Troy, noteworthy for ugliness and scurrility; he was beaten by Ulysses for reviling the generals.

Thēsēus, -a, -um, [Θησεῖος], adj., *of Theseus*, the famous Greek hero; cf. p. 38.

Thisbē, -ēs, [Θίσβη], f., *Thisbe*, a Babylonian maiden, beloved by Pyramus.

Thrācius, -a, -um, [Θρᾴκιος], adj., *Thracian, of Thrace.*

Thrasius, -ī, [Θράσιος], m., *Thrasius*, a Grecian soothsayer, also called Phrasius. The Egyptians, it was said, had for nine years suffered from famine. Then Busiris, their king, summoned soothsayers from Greece in order to ascertain by what means the wrath of the gods might be averted. Thrasius said that the famine would cease if a foreigner were offered up in sacrifice; whereupon Busiris made him the first victim.

Thymbrēius, -a, -um, adj., *of Thymbrios, of the Thymbrios*, a small river in the northern part of Phrygia. **Thymbrēius incola**, *a dweller by the Thymbrios.*

thymum, -ī, [θύμον], n., *thyme*, an herb noted for its fragrance.

tībia, -ae, f., *pipe, flute.*

Tibullus, -ī, m., *Albius Tibullus*, a famous Roman elegiac poet, contemporary with Ovid.

tīgnum, -ī, n., *timber, beam, log, post, stick.*

tigris, -idis, pl. **tigrēs**, [τίγρις], m., in poetry sometimes f., *tiger, tigress.*

tilia, -ae, f., *linden tree, lime-tree, linden.*

timeō, -ēre, -uī, ——, 2, a. and n., *be afraid, be fearful; be apprehensive, be anxious; dread, fear.*

timidus, -a, -um, [timeō], adj., *afraid, fearful, timid, cowardly, dejected; full of awe, reverent.*

timor, -ōris, [timeō], m., *fear, dread, apprehension, alarm, timidity; awe, reverence.*

tingō, tingere, tīnxī, tīnctum, 3, a., *wet, moisten; bathe, dip, sink into; color, tinge, imbue, stain.*

Tīresiās, -ae, [Τειρεσίας], m., *Tiresias*, a prophet of Thebes, deprived of sight by Juno because he once decided a quarrel in favor of Jupiter.

Tītān, -ānis, and **Tītānus**, -ī, [Τιτάν], m., *Titan*, a son of Hyperion, identified with the sun; pl., **Tītānes**, -um, *Titans*, sons of Ouranos and Gaia, cast into Tartarus by Jupiter.

Tītānis, -idos, [Τιτανίς], adj., *of the Titans, Titanic.* As subst., *daughter of a Titan*, applied to Latona as daughter of Coeus.

Tītānius, -a, -um, [Tītān], adj., *of the Titans, of a Titan.* As subst., **Tītānia**, -ae, f., *daughter of the Titans, the Titan's daughter*, applied to Pyrrha, daughter of Epimetheus.

titubō, -āre, -āvī, -ātum, 1, n., *stagger, reel, totter.*

titulus, -ī, m., *superscription, inscription, title; glory, distinction, renown, name.*

Tityos, -yī, [Τιτυός], m., *Tityos*, a giant whom Jupiter cast into Tartarus for insulting Latona; there he was tortured by having two vultures gnawing at his liver by day, while the parts consumed would grow again by night.

Tītyrus, -ī, m., *Tityrus*, a shepherd named at the opening of Vergil's Bucolics.

toga, -ae, [tegō], f., *toga, gown*, an outer robe worn by Roman citizens when not engaged in military pursuits; hence, *peace*.

tolerō, -āre, -āvī, -ātum, [cf. tollō], 1, a., *bear, endure, sustain, suffer*.

tollō, tollere, sustulī, sublātum, 3, a., *lift, lift up, raise, elevate; take up, take on board; bring up, educate; make away with, remove, dispose of*.

tonāns, -antis, [tonō], adj., *thundering*. As subst., **Tonāns**, -antis, m., *god of Thunder, the Thunderer*, i. e. Jupiter.

tondeō, tondēre, totondī, tōnsum, 2, a., *shear, clip; crop, trim; mow, reap*.

tonitrus, -ūs, m., pl. **tonitrūs**, -uum, m., or **tonitrua**, -ōrum, n., *thunder*.

tonō, -āre, -uī, ——, 1, n., *make a loud noise, resound; thunder*.

torpēscō, -pēscere, -puī, ——, [torpeō, *be stiff* or *numb*], 3, inch., n., *grow stiff, grow numb, become torpid*.

torpor, -ōris, [torpeō], m., *stiffness, numbness, stupefaction*.

torqueō, torquēre, torsī, tortum, 2, a., *turn, turn about, bend, wind; twist, curl, spin; whirl about, swing, brandish, hurl; rack, torture, torment*.

torreō, torrēre, torruī, tostum, 2, n. and a., *parch, roast, bake; scorch, burn*.

tortilis, -e, [torqueō], adj., *twisted, coiled, winding*.

torus, -ī, m., *muscle; bolster, cushion, couch, bed*.

torvus, -a, -um, adj., *stern, grim; piercing, wild, savage, stern, fierce*.

tot, num. adj., indecl., *so many, in such numbers*.

totidem [tot], num. adj., indecl., *just so many, just as many, just the same number*.

totiēns [tot], num. adv., *so often, as often, so many times*.

tōtus, -a, -um, gen. **tōtīus**, adj., *all, the whole, total, entire, all*.

trabeātus, -a, -um, [trabea, a white mantle with horizontal scarlet stripes, worn by high public officers], adj., *arrayed in a robe of state, in robe of state*.

trāctō, -āre, -āvī, -ātum, [freq. of trahō], 1, a., *draw, drag, pull; touch, handle; manage, control*.

trāctus, -ūs, [trahō], m., *a drawing, pulling; track, course; stretch, tract, quarter, region, land*.

trādō, trādere, trādidī, trāditum, [trāns + dō], 3, a., *deliver, surrender, hand over, consign, commit, entrust, confide; give over, betray; transmit, relate, tell, teach, instruct*.

trahō, trahere, trāxī, trāctum, 3, a., *draw, drag, pull, drag away, drag along; draw in, take on, assume, get; lead on, attract, allure; draw along, influence, cause; ascribe, refer; protract, extend, lengthen out; spend, waste*.

trāiciō, -icere, -iēcī, -iectum, [trāns + iaciō], 3, a. and n., *throw across, put over, throw over; strike through, transfix, pierce; transfer*.

trāmes, -itis, m., *cross-way, by-path, foot-path; way, path, road, course*.

trānseō, -īre, -īvī or -iī, -itum, [trāns + eō], irr., n. and a., *go over, pass over, cross over, pass; turn, be transformed, change; proceed against; transgress, violate*.

trānsitus, -ūs, [trānseō], m., *a passing over, transition, crossing, passage.*

trānsmittō, -mittere, -mīsī, -missum, [trāns + mittō], 3, a. and n., *send across, carry over, bring across, transmit; pass over, cross over, traverse.*

tremebundus, -a, -um, [tremō], adj., *trembling, quivering.*

tremō, -ere, -uī, ——, 3, n. and a., *shake, quiver, tremble; quake before, shiver at.*

tremor, -ōris, [tremō], m., *shaking, shivering, trembling, quaking, tremor;* of the earth, *earthquake.*

tremulus, -a, -um, [tremō], adj., *trembling, quivering, tremulous.*

trepidō, -āre, -āvī, -ātum, [trepidus], 1, n. and a., *be agitated, be alarmed, be disturbed; tremble at, be afraid of;* of the heart, *palpitate, beat rapidly.*

trepidus, -a, -um, adj., *restless, agitated; hurried, quick; anxious, alarmed.*

trēs, tria, num. adj., *three.*

tribulus, -ī, [τρίβολος], m., *thistle, thorn-bush.*

tribuō, -ere, tribuī, tribūtum, [tribus], 3, a., *assign, allot; bestow, give, grant; pay, yield, concede.*

tricuspis, -idis, [trēs + cuspis], adj., *with three points, three-pointed.*

tridēns, -entis, [trēs + dēns], adj., *with three teeth, three-tined, three-pronged.* As subst., **tridēns**, -entis, m., *three-pronged spear, trident,* often referring to the weapon carried by Neptune.

trifidus, -a, -um, [trēs, cf. findō], adj, *three-cleft, three-forked.*

Trīnacria, -ae, [Τρινακρία, *with three promontories*], f., *Sicily.*

Triōnēs, -um, m., *plow-oxen, plow-kine;* as a constellation, *the Plow-oxen,* known to us as Charles's Wain, the Great Bear, or the Great Dipper.

triplex, -icis, [ter + plicō], adj., *threefold, triple.*

trīstis, -e, adj., *sad, sorrowful, gloomy, downcast, melancholy, sullen; sorrow-bringing, saddening, unhappy, baneful; disagreeable, bitter, offensive.*

trīticeus, -a, -um, [trīticum, *wheat*], adj., *of wheat, wheaten.*

Trītōn, -ōnis, [Τρίτων], m., *Triton,* a sea-god, half human, half fish, son of Neptune and Amphitrite.

Trītōnis, -idis and -idos, [Τριτωνίς], adj., *of Lake Triton,* in Africa, where Athene is said to have been born; hence, *of Athene, of Pallas.* As subst., **Trītōnis**, -idis or -idos, f., *Athene, Minerva.*

trītus, -a, -um, [terō], adj., *trodden, beaten; frequented, worn, common.*

triumphō, -āre, -āvī, -ātum, [triumphus], 1, n. and a., *celebrate a triumph, triumph;* pass., **triumphor**, -ārī, -ātus sum, *be led in triumph, be conquered, be subdued.*

triumphus, -ī, m., *triumphal procession, triumph, victory.*

Trōia, -ae, f., *Troy,* an ancient city in Phrygia, seat of the Trojan war.

Trōiānus, -a, -um, [Trōia], adj., *of Troy, Trojan.*

truncō, -āre, -āvī, -ātum, [truncus], 1, a., *mutilate, cut off; strip.*

truncus, -a, -um, adj., *maimed, mutilated, disfigured, with limbs cut off.* **truncum corpus**, *a limbless form, a body without limbs.*

truncus, -ī, m., *trunk, stock, stem; body.*

tū, tuī, pl., **vōs**, pers. pron., *thou, you.*

tuba, -ae, f., *trumpet, war-trumpet.*

tueor, -ērī, **tuitus sum**, 2, dep., a., *look at, gaze upon, watch, consider; care for, preserve, guard; uphold, protect, defend; keep, maintain.*

tum, adv., *then, at that time; thereupon, moreover.* **cum — tum**, *both — and, not only — but also.* **tum prīmum**, *not till then, then for the first time.* **tum vērō**, **tum enim vērō**, *then indeed, just then.*

tumeō, -ēre, ——, ——, 2, n., *swell, be swollen, be puffed out; be excited, be stirred up; be inflated, be puffed up.*

tumēscō, -ere, tumuī, ——, [tumeō], 3, inch., n., *begin to swell, swell up; be swollen with anger, become enraged.*

tumidus, -a, -um, [tumeō], adj., *swollen, swelling, tumid; excited, enraged; puffed up, haughty.*

tumulō, -āre, -āvī, -ātum, [tumulus], 1, a., *cover with a mound, entomb, bury, inter.*

tumultus, -ūs, [tumeō], m., *commotion, disturbance, tumult, uproar; insurrection, mutiny.*

tumulus, -ī, [tumeō], m., *mound, hillock, hill; grave, sepulchral mound, mound.*

tunc, adv., *then, at that time, just then, thereupon.*

tunica, -ae, f., *under-garment, tunic, wrapper, shirt; husk, peel.*

turba, -ae, f., *uproar, turmoil, commotion; mob, multitude, throng, crowd, host; the common crowd, the masses.*

turbō, -āre, -āvī, -ātum, [turba], 1, n. and a., *be in disorder, be confused, whirl; disturb, confuse, agitate, disorder, trouble.*

turbō, -inis, [turbō, *whirl*], m., *whirlwind, tornado; storm; whirling motion, revolution;* of a shell, *whorl, twist.*

turgēscō, -ere, ——, ——, [turgeō, *swell out*], 3, inch., n., *begin to swell, swell up, swell.*

turpis, -e, adj., *ugly, unsightly, hideous, repulsive; odious, base, shameful, disgraceful.*

turris, -is, f., *tower;* by metonymy, *high structure, castle, palace; dove-tower, dove-cot.*

turtur, -uris, m., *turtle-dove.*

tūs, tūris, [*θύος*], n., *incense, frankincense.*

Tūscus, -a, -um, adj., *Tuscan, Etruscan, Etrurian.*

tūtēla, -ae, [tueor], f., *protection, safeguard, defence; protector, guardian, ward.*

tūtus, -a, -um, [tueor], adj., *guarded, safe, secure, out of danger; watchful, cautious.*

tuus, -a, -um, [tū], poss. pron. adj., *thy, thine, your, yours; your own.* As subst., **tuī**, -ōrum, m., *your kinsmen, your friends;* **tua**, -ōrum, n., *your property, your possessions.*

tyrannus, -ī, [*τύραννος*], m., *ruler, monarch, sovereign, king; despot.*

tyrannis, -idis, f., *tyranny.*

Tyrius, -a, -um, adj., *of Tyre, Tyrian.*

U.

ūber, -eris, n., *teat, udder, breast;* by metonymy, *richness, fertility.*

ūber, -eris, comp. **ūberior**, sup. **ūberrimus**, [ūber], adj., *fruitful, fertile, plentiful, copious; full, productive.*

ubi or **ubī**, adv., of place, *where, wheresoever, in what place;* of time, *when, whenever, as soon as;* used in place of a relative pron., *wherewith, by which, with whom, by whom.*

ubīque [ubī + -que], adv., *anywhere, everywhere, in any place, in every place.*

ūdus, -a, -um, [for **ūvidus**], adj., *wet, moist, damp.*

ūllus, -a, -um, gen. **ūllīus,** adj., *any.* As subst., *any one, anybody.*

ulmus, -ī, f., *elm-tree, elm.*

ulterior, -ius, gen. **-ōris,** sup. **ultimus,** [cf. **ūltrā**], adj. in the comp. degree, *farther, beyond, more distant, more remote.* Neut. **ulterius,** as adv., *beyond, farther on, further, more, longer, to a greater degree.* Sup. **ultimus, -a, -um,** *farthest, most distant, uttermost, extreme, last.*

ultor, -ōris, [cf. **ulcīscor,** *avenge*], m., *punisher, avenger.*

ultrā, adv., *on the other side; beyond, farther, more, besides, in addition.*

ululō, -āre, -āvī, -ātum, 1, a. and n., *howl, yell, shriek; wail, lament.*

ulva, -ae, f., *marsh-grass, sedge.*

umbra, -ae, f., *shade, shadow; shaded place, shady place;* especially of the dead, *shade, ghost, image, phantom; outline, trace.*

ūmeō, -ēre, ——, ——, [cf. **ūmor**], 2, n., *be wet, be moist, be damp.*

umerus, -ī, m., *upper arm, shoulder.*

ūmidus, -a, -um, [**ūmeō**], adj., *moist, damp, wet, humid.*

ūmor, -ōris, [**umeō**], m., *moisture, liquid, fluid.*

umquam, adv., *at any time, ever, at all.*

ūnā [**ūnus**], adv., *at once, together, at the same time.*

uncus, -a, -um, adj., *hooked, crooked, curved, barbed, bent in.*

unda, -ae, f., *wave, billow;* by metonymy, *water, flood, stream, tide.*

unde, adv., interrogative, *whence? from what place? from whom?* rel., of place, *from what place, from which place, whence;* of source and cause, *from whom, from which, whence, on account of which.*

undecimus, -a, -um, [**ūnus** + **decimus**], num. adj., *eleventh.*

undique [**unde** + **-que**], adv., *from all sides, on all sides; from every quarter, everywhere.*

unguis, -is, m., *nail* of finger or toe; of animals, *claw, talon, paw, hoof.*

ungula, -ae, [**unguis**], f., *claw, talon, hoof.*

ūnicolor, -ōris, [**ūnus** + **color**], adj., *of one color, single-colored.*

ūnicus, -a, -um, [**ūnus**], adj., *only, single, sole, solitary; unique, uncommon, alone of its kind.*

ūnus, -a, -um, gen. **ūnīus,** sometimes in poetry **ūnius,** num. adj., *one, one only, a single one; alone, sole, single; one and the same.*

urbs, urbis, f., *city;* especially *the city, Rome.*

urgeō, urgēre, ursī, ——, 2, a. and n., *press, press on, push, force, impel, urge; press upon, weigh down, oppress; push forward, urge on, drive.*

ūrna, -ae, f., *water-jar, urn; vessel, urn* for casting or drawing lots; *cinerary urn,* in which the ashes of the dead were placed.

ūrō, ūrere, ūssī, ūstum, 3, a., *burn, burn up, consume; scorch, parch, dry up; burn in; set on fire, kindle, enflame; vex, annoy.*

ūsquam, adv., *anywhere, at any place, in any place, to any place.*

ūsque, adv., *even to, as far as, all the way, continuously.* **ūsque adeŏ**, *to such an extent, even so far.*

ūsus, -ūs, [ūtor], m., *use, employment, usage, enjoyment; practice, experience, skill; intercourse, familiarity; value, benefit, profit, advantage, service, need.*

ut or **utī**, adv. and conj., of place, *where;* of time, *as, as soon as, just as;* of manner, interrogative, *how? in what way? in what manner?* relative, *as, as for instance, seeing that, as if, on the supposition that.* **ut prīmum**, *as soon as.* **ut — ita**, *so — as, while — still.*

ut or **utī**, conj. with subj., of result, *that, so that;* of purpose, *in order that, that;* of concession, *though, although.*

uterque, utraque, utrumque, gen. utrīusque, [uter + -que], adj., *each, either; one and the other, both.*

ūtilis, -e, [ūtor], adj., *useful, serviceable; profitable, expedient, advantageous; fit, suitable, proper.*

ūtilitās, -ātis, [ūtilis], f., *utility, use; profit, benefit, advantage, expediency.*

utinam [utī + nam], adv., *oh that! if only! would that!*

ūtor, ūtī, ūsus sum, 3, dep., n., used with abl., *use, employ, make use of; serve one's self with, enjoy, indulge in; consume.*

utrimque [uterque], adv., *on either side, on both sides, from either side.*

ūva, -ae, f., *grape, bunch of grapes, grape-cluster;* by metonymy, *grape-vine, vine.*

uxor, -ōris, f., *wife, spouse.*

V.

vacca, -ae, f., *cow.*

vacō, -āre, -āvī, -ātum, 1, n., *be empty, be vacant, be without, be idle, be at leisure, have time.*

vacuus, -a, -um, [vacō], adj., *empty, void, vacant, free, without; idle, unemployed, unengaged; unmarried, single, heart-free;* of a field, *open, free.*

vādō, -ere, ——, ——, 3, n., *go,* especially *go in haste, rush, proceed rapidly.*

vadum, -ī, n., *shallow place* in a stream or the sea, *shallow, ford, shoal;* by metonymy, *sea, stream, channel* of a stream.

vagor, -ārī, -ātus sum, [vagus], 1, dep., n. and a., *stroll about, wander, roam, rove.*

vagus, -a, -um, adj., *strolling, rambling, wandering, vagrant; unsettled, uncertain, wavering, inconstant.*

valeō, -ēre, -uī, -itum, 2, n., *be strong, be vigorous, be healthy, be sound; have power, avail, prevail; be able, be capable, be enough.* Imp. **valē**, as a greeting, *farewell, good-bye.*

validus, -a, -um, [cf. valeō], adj., *strong, robust, vigorous, powerful, able; efficient, efficacious.*

vallēs, -is, f., *valley, dale.*

valvae, -ārum, f., pl., *folding-doors, double-doors.*

vānus, -a, -um, [cf. vacō], adj., *empty, idle, groundless; fruitless, vain; ignorant, foolish; deceitful.*

vapor, -ōris, m., *steam, exhalation; warm exhalation, warmth, heat.*

varius, -a, -um, adj., *variegated, spotted, mottled; diversified, varying, changeable, various, manifold; diverse, different.*

Varrō, -ōnis, m., a surname of the Terentian gens. The Varro referred to by Ovid is P. Terentius Varro Atacīnus, a poet, for whom see N. to p. 78, l. 19.

vāstus, -a, -um, adj., *empty, waste, wild, desert; vast, enormous, huge, immense.*

vātēs, -is, m. and f., *seer, prophet; bard, singer, poet.*

vāticinor, -ārī, -ātus sum, [vāticinus, *prophetical*], 1, dep., a., *foretell, prophesy, forebode, warn; sing in inspired verse.*

-ve, enclitic conj., [vel], *or, or if you please, or also.* **-ve — -ve**, *either — or.*

vehō, **vehere**, **vexī**, **vectum**, 3, a. and n., *bear, carry, convey;* pass., **vehor**, **vehī**, **vectus sum**, *be carried, ride, go, sail.*

vel [old imp. of volō], conj., *or, or if you will, or even.* **vel — vel**, *either — or, whether — or*

vēlāmen, -inis, [vēlō], n., *cover, covering; robe, garment, veil.*

vēlō, -āre, -āvī, -ātum, [vēlum], 1, a., *cover, veil, enwrap, envelop.*

vēlōx, -ōcis, adj., *swift, quick, fleet, speedy, rapid.*

vēlum, -ī, n., *sail;* by metonymy, *awning, curtain.*

velut or **velutī**, [vel + ut or utī], adv., *even as, just as; for instance; as it were, as though, as if.*

vēna, -ae, f., *blood-vessel, vein, artery;* by metonymy, *water-course, vein of metal, mine.*

venēnifer, -fera, -ferum, [venēnum, ferō], adj., *poison-carrying, poisonous, venomous.*

venēnum, -ī, n., *poison, venom; magical potion, charm.*

veneror, -ārī, -ātus sum, 1, dep., a., *reverence, worship, adore; venerate, do homage to.*

venia, -ae, f., *indulgence, favor, kindness; permission; pardon, forgiveness.*

veniō, **venīre**, **vēnī**, **ventum**, 4, n., *come; come into, enter; approach, arise, spring.*

ventus, -ī, m., *wind.*

venus, -eris, f., *loveliness, grace, charm.* Personified, **Venus**, *Venus*, goddess of beauty and love, mother of Cupid. See p. 44.

vēr, **vēris**, n., *spring, spring-time.*

verber, -eris, n., *lash, whip, scourge;* by metonymy, *blow, stroke, scourging, flogging.*

verberō, -āre, -āvī, -ātum, [verber], 1, a., *strike, flog, lash, whip, beat.*

verbōsus, -a, -um, [verbum], adj., *full of talk, wordy, verbose, prolix.*

verbum, -ī, n., *word.* **verba facere**, *to speak.*

vereor, -ērī, -itus sum, 2, dep., a. and n., *reverence, stand in awe, revere; fear, be afraid, dread, apprehend.*

vērō [vērus], adv., *truly, certainly, in truth; but in fact, however, but.*

versō, -āre, -āvī, -ātum, [freq. of vertō], 1, a., *turn often, keep turning, turn over, turn; manage, direct; turn about, toss about; revolve, consider;* of a door, *turn, open.*

versus [vertō], adv., *turned towards, facing.*

vertex, -icis, [vertō], m., *whirl, eddy, vortex;* by metonymy, *top, crown, head, summit, peak, highest point.*

vertīgō, -inis, [vertō], f., *whirling motion, revolving, revolution.*

vertō, **vertere**, **vertī**, **versum**, 3, a. and n., *turn, turn up, turn back; change, alter, transform, convert; overturn, overthrow, subvert, destroy.*

vērum, -ī, [vērus], n., *truth, fact.*

vērum, adv., *but in truth, but.*

vērus, -a, -um, adj., *true, real, genuine; proper, reasonable, just; truthful, veracious.*

vesper, -erī or -eris, adj., *evening-star;* by metonymy, *evening, evening-sky, west.*

Vesta, -ae, [cf. Ἑστία], f., *Vesta,* a Roman divinity, daughter of Saturn and Ops; in her service were the Vestal Virgins, who kept a fire burning always on her altar.

vester, -tra, -trum, [vōs], poss. pron., adj., *your, yours.*

vēstīgium, -ī, n., *sole of the foot;* by metonymy, *foot, step, foot-step, foot-print, track; trace, sign, vestige.*

vēstīgō, -āre, ——, ——, 1, a., *trace, track, hunt, search; search out, investigate.*

vestiō, -īre, -īvī, -ītum, [vestis], 4, a., *clothe, dress, attire, array, adorn.*

vestis, -is, f., *clothing, clothes, attire;* by metonymy, *rug, tapestry.*

vetitum, -ī, [vetō], n., *forbidden thing.*

vetō, -āre, -uī, -itum, 1, a., *forbid, prohibit, not permit.*

vetus, -eris, sup. veterrimus, adj., *old, aged; of long standing; of a former time, former, earlier, ancient.*

vetustās, -ātis, [vetus], f., *old age, age; great age, antiquity, ancient times.*

vetustus, -a, -um, [vetus], adj., *aged, old, of long standing, ancient.*

via, -ae, [cf. vehō], f., *way, road, street;* by metonymy, *passage, channel, march, journey; mode, manner.*

vibrō, -āre, -āvī, -ātum, 1, a. and n., *tremble, quiver, vibrate; flicker, gleam, flash; cause to tremble, brandish, shake, hurl, throw.*

vicia, -ae, f., *vetch.*

vīcīnia, -ae, [vīcīnus], f., *neighborhood, vicinity;* put sometimes for **vīcīnī**, *neighbors.*

vīcīnus, -a, -um, [vīcus, *street, quarter*], adj., *of the neighborhood, neighboring, near, adjacent.* As subst., **vīcīnus**, -ī, m., *neighbor.*

vicis, vicis, nom. sing. not used, f., *change, alternation; recompense, requital; condition, misfortune, lot, stead.* **in vicem, in vicēs**, *by turns, alternately.*

victima, -ae, f., *victim, sacrifice.*

victor, -ōris, [vincō], m., *conqueror, victor;* often in apposition with the force of an adj., *victorious, conquering.*

victrīx, -īcis, [victor], f., *she that is victorious, conqueress;* often with the force of an adj., *victorious.*

victus, -ūs, [vīvō], m., *sustenance, nourishment, provisions, victuals.*

videō, vidēre, vīdī, vīsum, 2, a., *see, discern, perceive; look at, observe; understand, comprehend; see to, care for, provide; search, experience, investigate;* pass., **videor, vidērī, vīsus sum**, *be seen, appear, seem, be regarded;* impers., **vidētur**, *it seems right, it seems best.*

vidua, -ae, [viduus], f., *widow;* with the force of an adj., *widowed.* **viduae puellae**, *young widows.*

viētus, -a, -um, [vieō, *twist*], adj., *shrunken, shrivelled, withered, wrinkled.*

vigeō, -ēre, -uī, ——, 2, n., *be vigorous, be strong, thrive, flourish, bloom.*

vigil, -ilis, [vigeō], adj., *alert, watchful; active, restless.*

vigilāx, -ācis, [vigilō], adj., *watchful, restless.*

vigilō, -āre, -āvī, -ātum, [vigil], 1, n. and a., *keep awake, be wakeful; be watchful, keep watch, watch.*

vīgintī, num. adj., *twenty.*

vigor, -ōris, [vigeō], m., *force, activity, vitality, vigor.*

vīlis, -e, adj., *of small price, cheap; poor, mean, paltry, trifling, worthless.*

vīlla, -ae, f., *country-seat, farm-dwelling, villa, farm.*

villōsus, -a, -um, [villus], adj., *hairy, shaggy, rough, bristling.*

villus, -ī, m., *shaggy hair, wool.*

vīmen, -inis, n., *pliant shoot, withe, twig, switch.*

vinciō, -īre, vinxī, vinctum, 4, a., *bind, fetter, tie, fasten; wind, surround, encircle.*

vincō, vincere, vīcī, victum, 3, a. and n., *conquer, overcome, defeat, subdue, prevail over; be victorious, be superior, excel, surpass; convince, refute, get the better of, gain the point, demonstrate.*

vinculum, or, frequently, **vinclum**, -ī, [vinciō], n., *band, fetter, rope, cord; bond, restraint.*

vindex, -icis, m. and f., *defender, protector, deliverer; avenger, punisher.*

vindicō, -āre, -āvī, -ātum, [vindex], 1, a., *lay claim to, gain, secure; liberate, deliver; avenge, punish.*

vindicta, -ae, [vindicō], f., *rod of deliverance*, with a touch of which slaves were set free; *protection, defence; vengeance, redress, revenge.*

vīnea, -ae, [vīnum], f., *plantation of vines, vineyard.*

vīnētum, -ī, [vīnum], n., *plantation of vines, vineyard.*

vīnum, -ī, n., *wine.*

viola, -ae, f., *violet.*

violēns, -entis, adj., *impetuous, vehement, furious.*

violentia, -ae, [violēns], f., *vehemence, violence, fury, fierceness.*

violentus, -a, -um, [cf. vīs], adj., *addicted to the use of force, vehement, impetuous, furious, boisterous.*

violō, -āre, -āvī, -ātum, [vīs], 1, a., *treat with violence, injure, outrage, profane, desecrate.*

vīpera, -ae, f., *viper, adder, serpent.*

vīpereus, -a, -um, [vīpera], adj., *of a viper, of vipers, snaky.*

vir, virī, m., *man; husband; hero.*

virāgō, -inis, [virgō], f., *female warrior, heroine, heroic maiden.*

vireō, -ēre, -uī, ——, 2, n., *be green; be fresh, flourish, bloom.*

virga, -ae, [vireō], f., *green twig, sprout, branch; graft, set; wand, staff, cane.*

virgineus, -a, -um, [virgō], adj., *of a maiden, maidenly.*

virgō, -inis, [cf. vireō], f., *maid, maiden, girl.*

viridis, -e, [vireō], adj., *green; fresh, blooming.*

virtūs, -ūtis, [vir], f., *manliness; courage, fortitude, bravery; moral worth, goodness, virtue, merit.*

vīs, acc. vim, abl. vī, pl., vīrēs, -ium, f., *force, strength, energy, power; violence, compulsion;* pl. often, *military forces, forces, troops, number.*

vīscus, -eris, often in pl., **vīscera**, n., *internal organs, vitals, inwards, viscera; inmost part, bowels, centre, heart.*

vīsitō, -āre, -āvī, -ātum, [freq. of vīsō], 1, a., *go frequently to see, go to see, visit.*

vīsō, vīsere, vīsī, vīsum, [freq. of videō], 3, a., *look at, view, behold; go to see, visit.*

vīsus, -ūs, [videō], m., *power of sight, vision; sight, appearance.*

vīta, -ae, [vīvō], f., *life, existence; mode of life, course of life; career.*

vitiō, -āre, -āvī, -ātum, [vitium], 1, a., *make faulty, injure, spoil; infect, defile, taint, violate; falsify, make void.*

vītis, -is, [vieō, *twist*], f., *vine, grape-vine; vine-branch.*

vitium, -ī, n., *fault, blemish, defect; failing, offence, vice, crime.*

vītō, -āre, -āvī, -ātum, 1, a. and n., *shun, avoid; evade, escape.*

vitulus, -ī, m., *calf.*

vīvāx, -ācis, [vīvō], adj., *tenacious of life, long-lived; long-lasting, lasting, enduring; vigorous.*

vīvō, vīvere, vīxī, victum, 3, n., *live, be alive; pass the time, reside, dwell; support life, sustain life, live at ease; last, endure.*

vīvus, -a, -um, [vīvō], adj., *alive, living, having life; green, vigorous;* of water, *running, fresh.* As subst., **vīvī**, -ōrum, m., *the living, those who are alive.*

vix, adv., *hardly, with difficulty, scarcely.*

vōcālis, -e, [vōx], adj., *uttering a voice, sounding; vocal, tuneful.*

vocō, -āre, -āvī, -ātum, [vōx], 1, a., *call, summon, invoke, convoke, invite; call by name, name, designate.*

volātus, -ūs, nom. not found, [volō, *fly*], *flying, flight.*

volēns, -entis, [volō, *wish*], *of choice, wishing, willing; pleased, glad, eager.*

volō, velle, voluī, irr., a., *will, wish, desire, intend, purpose, mean; claim, assume, assert.*

volō, -āre, -āvī, -ātum, 1, n., *fly; hasten, speed, flee.*

volūbilis, -e, [volvō], adj., *turning, spinning, whirling.*

volucer, -ucris, -ucre, [volō], adj., *flying, winged, swift-flying, fleet, rapid, soaring.*

volūmen, -inis, [cf. volvō], n., *whirl, revolution; coil, wreath; roll of writing, volume, book.*

voluntās, -ātis, [volō, *wish*], f., *will, wish, inclination, desire; good-will, favor.*

voluptās, -ātis, [cf. volō], f., *pleasure, delight, enjoyment; gratification, satisfaction.*

volūtō, -āre, -āvī, -ātum, [freq. of volvō], 1, a., *roll, turn, twist; busy, employ; consider, ponder; discuss, talk over.*

volvō, volvere, volvī, volūtum, 3, a., *turn about, turn round; roll, revolve, toss, hurl, roll in the dust; meditate over, reflect on; consider; bring around, bring about.*

vōmer, -eris, m., *plow-share.*

vomō, -ere, -uī, -itum, 3, a., *vomit, vomit up, cast up, throw out, discharge, emit.*

vōtīvus, -a, -um, [vōtum], adj., *given under a vow, votive.*

vōtum, -ī, [voveō], n., *vow, pledge; wish, desire, prayer.*

voveō, -ēre, vōvī, vōtum, 2, a., *vow, pledge, dedicate, consecrate; wish, desire, long for.*

vōx, vōcis, f., *voice, sound; call, cry, speech, song, word, utterance, saying.*

Vulcānius, -a, -um, [Vulcānus], adj., *of Vulcan.*

Vulcānus, -ī, m., *Vulcan, god of Fire;* by metonymy, *fire.*

vulgō, -āre, -āvī, -ātum, [vulgus], 1, a., *make common; spread abroad, make known, report.*

vulgus, -ī, n., *common people, multitude, mass; crowd, throng, mob, rabble.*

vulnus, -eris, n., *wound, injury; blow, stroke; disaster, misfortune, calamity.*

vulpēs, -is, f., *fox.*

vultur, -uris, m., *vulture.*

vultus, -ūs, m., *look, expression; features, face, countenance, visage.*

Z.

Zephyrus, -ī, [Ζέφυρος], *western breeze; god of the West-wind, West-wind.*

zōna, -ae, [ζώνη], f., *woman's girdle, belt, zone;* of the earth or heavens, *zone.*

ADDENDA.

circumsonus, -a, -um, [circum + sonus], adj., *making a noise around, sounding around;* of dogs, *barking around, barking about.*

etiamnum [etiam + num], adv., *even yet, still, any longer.*

excidō, -ere, -excidī, ——, [ex + cadō], 3, n., *fall from, fall away; slip away, escape; pass away, perish.*

Faunus, -ī, m., *Faunus;* see p. 46. Pl. **Faunī**, **-ōrum**, *Fauns, gods of the woods.*

flō, flāre, flāvi, flātum, 1, n. and a., *blow.*

fugō, -āre, -āvī, -ātum, [fuga], 1, a., *put to flight, rout, drive off.*

grātulor, -ārī, -ātus sum, [grātus], 1, dep. *show joy, be glad, rejoice; congratulate.*

incola, -ae, [cf. incolō], m. and f., *inhabitant, resident, native.*

interdīcō, -dīcere, -dīxī, -dictum, 3, a., *forbid, prohibit.*

invideō, -ēre, invīdī, invīsum, [in + videō], 2, n. and a., *look askance at, be prejudiced, be jealous; envy, grudge; prevent, refuse, deny.*

lacer, -era, -erum, adj., *mangled, torn; broken.*

pōpulus, -ī, f., *poplar, silver poplar.*

prōstituō, -uere, -uī, -ūtum, [prō + statuō], 3, a., *set in front; expose to dishonor, offer for sale.*

retexō, -ere, retexuī, retextum, [re- + texō], 3, a., *unweave, unravel; undo; weave over again, weave anew.*

rigor, -ōris, [rigeō, *be stiff*], m., *stiffness, numbness; hardness, roughness, rigor.*

vernus, -a, -um, [vēr], adj., *of spring, spring-.*

verrō, -ere, ——, ——, 3, a., *sweep, sweep over, brush.*

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Iambus ∪ ¯
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